Phusical Bife--- The Peimaen Department in the School of Buman Beogerss.

#### LONGING TO DIE. BY HORACE M. RICHARDS.

Longing to Die," for why should she live, her blighted life hath nothing to give? lreaming dreams of evergreen hills Death's valley, and all of Life's ills.

ay, beyond the terrible night, ion hath caught a radiant light; r weary spirit longs to be there ond the reach of Earth's cruel despair. wrongs that have seared her young hear

nce is left, save its smart: linger in pain and distress. her wrongs to redress? the Tempter is singing, waters oblivion bringing— ife conflicts, its pain, and its gloom, and the conflicts of the combination of the combine of the c

me have I none, nor a friend to my name would memory save of my sham should I struggle still longer to live, Life hath nothing save sorrow to give ? ave is so quiet, so blissful its rest, onger remain by sorrow oppressed?

n Heaven! Oh hear thou her crvher fate, so anxious to diethou the words, as spoken of yore, ot condemn thee, sin thou no more.'

#### ERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS. [CONTINUED.]

On Friday evening, July 26th, M. S. 31, four days after the defeat of the Jesuit spirits as detailed in my last, I attended another public circle at which Mrs. Bliss went into the cabinet. The manifestations were unusually marked, which howed that the band of guides held complete conthe seance. Many faces appeared at the of the cabinet which were recognized, f them conversing freely with their friends The binet for that purpose. The Capt. Davis, Billy the Bootblack and Blue who had been kept back for weeks, again y had not done for months previ-

orning I had a private sitting with ich I received the following comporting to come from the spirit of

ell you seem to be much elated over your I replied "No I am not." He continued. "Allow me to tell you, I believe you lie. To be sure you have gained a little ground and we admit it, but we have a little the advantage of you and we intend to hold it. By your infernal necromancy you have bailled us in a well laid and concerted scheme, but we will gain the victory over you, in spite of all you can do. I am going to exult over you. We have crippled you, and you cannot resist our power. I know this and I smile at your struggles to get out of the coils I have wound around you. You have won the first and second battle it is true, but the third battle is reserved for us. If you had not been in this place yesterday ve would have gained the second battle. Mind what I tell you. I will influence parties here to break up this infernal villainy. Already the mediums begin to lose the ability to hold this Hall and it has been my doings." This was true and was effected through Henry Colford, the tool of these Jesuit spirits, inducing the mediums to go to Cape May. The controlling spirit continued: "I am St. Francis Navier. I am your bitterest enemy. It was myself who threw your medium out of the cabinet and gloried over you when you thought you had triumphed." He alluded to the time when more than a year before he had managed to hurl Mrs. Bliss from the cabinet fully fifteen feet into the room, where she fell heavily to the floor. He now became so enraged at my imperturbability that he spoke too rapidly to write down what he said. His denunciations and threats were desperate, and for some time he continued to rave with the most impotent priestly arrogance. This spirit was followed by the negro guide and guardian of Mr. Bliss, Jim Dufaure, who announced to me the presence of the spirits of my father, mother, and daughter, and many other friends who were there to encourage me to maintain the battle and to

presage an early and ultimate victory. At the time I recorded these occurrences I wrote as follows: "These incidents of my experience as an investigator of Spiritualism, are among the most signifi-cant and important that I have ever passed through. How the final battle will end 'Let time and chance determine.' I shall in any event have the satisfaction of knowing that the battle was not lost on account of my negligence or cowardice. I have no idea the power of the enemy is overthrown, but I know it is pretty well shattered and cannot hold together much longer. I have every confidence that the higher and brighter spirit powers will yet succeed in casting light into the dark abodes of these gloomy priestly spirits; and that their power over ne human mind, both in spirit-life and earth-life, ill be destroyed forever. In that faith I will york and wait, come to me what may, and in the st and most si\_re spirit I can say, Thy will Father, not mine be done.' Fifteen eventful passed in which my steadfastness has been tried to the uttermost, and still I can as truly and sincerely "Thy will oh! Father, not mine be done." On July 31st, four days after the last seance with Mr. Bliss, I had a private sitting with Alfred James. at which I received the following communication "GOOD MORNING SIR:—It is a strange thing, but nevertheless a fact that men struggle for supremacy in the spirit life as well as here on the earth. This is the great day of trial, with this so-called Spiritualism ranged upon one side, and the might and power of Catholicism upon the other. Error may be truth, to some people, and truth may be error to others; and as both sides in these cases are convinced of the truth of their respective ideas or doctrines, there must be a great battle fought in the arena of this universe. I believe, and my convictions as a spirit sustain me in this belief, that Catholicism is right. You are as firmly convinced that what is termed Spiritualism is right and true. Well then, we are enemies. When a man ques tions that that he knows nothing about, he must submit to those who have greater experience and know how to manage those things so as to produce the greatest results. Now is the day-now the time when the united forces of Catholicism, in all its strength and power must crush out all heretical opinions. This must be done before that power ecomes too weak, or its enemies will destroy it. And mind you, we will stop at nothing to achieve he overthrow of its enemies great and small. Why should we allow that to grow which will upset our power here and hereafter? "Truth is mighty and will prevail; and it is on the side of the Holy Catholic of the struggle which I had witnessed and which cents I had given to John in his hand and was Church. That is the kind of truth best prepared

and best suited for the masses to make them subservient to their leaders. What we want at this time is peace and not contention. This Spiritualism upsets all control and makes men too independent, and therefore it must be crushed. As long as you know more than another man you have the advantage of him, but when he becomes your equal there is great danger of his becoming your superior, and I think that you, a man of discretion, would be sharp enough to see this yourself. It is astonishing that you would be willing to put the weapon in the hands of the masses who will eventually destroy you. Well, sir, I have said about all wish to say.

"I was know as, ARCHBISHOP BAILEY." At the close of that communication I entered into a warm controversy with the control as to the wisdom of our respective views. He was not less arbitrarily dictatorial than the other Catholic prelates and religionists who had sought to win or drive me from my purpose to advance and uphold Spiritualism. He became very angry and menacing, and finally yielded control of the medium. Mr. James was then controlled by his guide, "Wild Cat," who said I had made the distinguished prelate very angry and that he had gone away in a towering rage. "Wild Cat" said he could then see the archbishop at a distance talking about what himself more than his mission, and asked me for had passed between him and myself and gesticulating with clenched fist. He said the room in which we were, and even the outside of the house, was ing a thorough search of the premises. Failing to filled with a crowd of ignorant Catholic spirits who ind what he was after, he said he would go ou we were, and even the outside of the house, was crowded around the medium and myself. Curious and get it. The medium was in his stockings. In to know what that demonstration meant I per the corner of the hall was a pair of Mr. Bliss's suaded "Wild Cat" to allow one of those crowding shoes. These Dennis put on the medium's feet, spirits to take control of the medium, as I desired to know what they wanted there. This he granted and the following communication was given:

"Hallo! good morning to your honor. You'd to you tighter than your breeches, and we'll do our been dead for five years. I was a common laborer. I've nothing agin you personally, moind. I always did hate heretics. You are bringing in false doc trines and you must be opposed on that ground.' here asked him what was his condition in spirit life and whether he was in purgatory? He replied but ructions and state where there are nothing rows. I'll tell you this, friend, you are to be ppt back for weeks, again not done for months previ-full form walked out of orders. You know what that means." I said, no, ore males, dressed in I do not, to which he replied, "It means this. Wherever you result in the second of the latter of the latt or sid matotal I have not

> the part of ble put in fo rogress of the work of antagonizing them, in which was engaged. I will now relate a case of double entrancement

> which will show the influences that are frequently thrown around mediums by these scheming spirits. Wanting to know how matters were proceeding with the mediums. Mr. and Mrs. Bliss and H. C Gordon, at Circle Hall, I called there. Mr. Bliss had just received a letter from the President of the New Jersey and Pennsylvania Spiritual Campmeeting Association of a most unjust and offensive nature, and his feelings were much disturbed therepy. He informed me that Mrs. Bliss and himself had made an engagement to give a private materializing seance in Jersey City and were to have started in the morning, but that Mrs. Bliss had been taken down with serious symptoms of diptheria and that she was then laboring under high fever. Henry C. Gordon was giving a private sitting to an old lady in the adjoining room. conversing some minutes with Mr. Bliss, Mr. Gordon came into the room and started to approach me. Before he could do so he was entranced and controlled by the spirit of an Irishman, who came to me, asking me what I was doing there. I told im he could see what I was doing. He replied, You are not wanted here-vou're a heretic and naking war on the Catholic Church." I told him e was mistaken—that I had in no way molested or interfered with that church, and that I did not want either himself or his church to interfere with me. I then insisted that he should tell me who he

This he refused, and then went on to state what I had been doing that was antagonistic to his church. He mentioned the fact that I had defeated all the plans that the agents of that church had laid to get Mrs. Bliss in a Convent, and claimed that they would have succeeded in that design if I had not encouraged her as I had done. He also referred to an attempt that he had made a few days before while controlling Mr. Gordon, to get him under the control of the Catholic Church. The circumstances referred to were these: While

n conversation with Mr. Bliss, a few days before, Mr. Gordon was sitting on a sofa at the opposite side of the hall. Our attention was called to the latter, who was at that moment entranced by some adverse control. He seized the mediums hat and rushed him out of the hall and down into the street. I followed him to see that no harm should befal him. He was taken down Fourth street in the direction of St. Augustin's (Catholic) church which was some seventy-five or a hundred 'yards away. When he reached opposite the church there seemed to be some power trying to push him into the church, and at the same time some resisting nfluence that was trying to keep him from entering t. The medium's actions were such that any one would suppose he was far gone with intoxication. The resisting force prevailed, and he passed on down Fourth street until he came opposite a pie bakery. He stopped and was counting some money when I came up to him. He was still deeply en tranced. The control said, "I am hungry and I'm going to have something to eat." He then asked ne if I was going to church; I told him I thought I would, but not just then. He went into the shop and bought a pie and paid for it. He then came out and started back in the direction of Circle Hall. Again, as he came opposite St. Augustin's Church, he same conflict of influences occurred, but again the medium was forced by the church. It was aining quite fast. After getting past the church ne was held standing in the rain for some time. At length he moved on to the corner of Fourth and Vine streets, where another struggle between the contending influences took place, the adverse control trying to prevent his returning to the hall and friendly infi nces striving to take him back there. Again the latter pre-vailed and the medium was taken to the stairway eading to the hall. As he ascended the stairs kent close behind him, and it was well I did for everal times he was pulled backward with great

orce, and would have been seriously hurt, if I had

not been at hand to keep him from falling. It was

not until we got back into the hall that I was informed of what had taken place. Konkapot, the

ndian guardian of the medium, said that he had

been called away from the latter, another spirit

latter had not been able to keep back the unfriend-

y spirit and he had gotten control of the medium.

Conkapot was immediately called back to his me

dium only to find him in the hands of his spirit en-

emies. He then at length described the incidents

made clear the whole of this interesting and in-

having been left to stand guard over him.

structive episode. Konkapot said the medium had him how he had gotten it. He then observed Mr. been forced from the hall, with the intention of getting him into St. Augustin's church, where the priest would get such a psychological control of him as would draw him into the Catholic Church.

It was to this incident that the Irish spirit referred; and he admitted that if I had not followed the medium at that time they would have gotten him into the church and effected his conversion to that faith. This information was most valuable to me, as it threw a flood of light on the schemes of the Catholic enemies of Spiritualism.

While I was conversing with the spirit control-ling Mr. Gordon, Mr. Bliss became greatly incensed at the disclosures made by this spirit, and I had all I could do to keep him from defeating my purpose in drawing this information from the control. To my surprise, while I was remonstrating with him, Mr. Bliss went under control of another Irish spirit. The latter addressed the spirit controlling Mr. Gordon as follows: "Dennis, mon, what are ve about? Be getting out of here. Dennis replied: "I'll be afther doing no such thing. I have come to shtay, and I'm going to do it." I asked the new comer who he was. He said: "I am John Michael O'Brien, and I'm the brother of Dennis." John seemed to lack confidence in Dennis's discretion, and tried to keep the latter from talking. Dennis at last began to think about

some whiskey. I told him he would find none there. He thought differently, and set about makbut without fastening them. He was about starting out when John, the brother, forbid Dennis to take the medium away at that time. Dennis had before told me that he, Father Sullivan and the be after asking for me and I am here. Ye're just Church had been trying to get Mrs. Bliss into a been after talking to the good priest. I don't know convent, and that I foiled them in their plans. there was going to be a heavy row wid you and your kind. This is what we are here afther. You see we are afther getting our orders. see we are afther getting our orders. We'll hang Mrs. Bliss was, against my emphatic protest. I could hear their conversation with Mrs. Bliss. best agin you, for you are a heretic. My name is Pat Donehue; I lived here in Philadelphia, in Twenty-second street, near Callowhill. I have get there, and that she ought to go to St. Mary's Hospital and place herself under the care of the Sisters of Mercy. To my relief, Mrs. Bliss heard them without much opposition to their proposition. They then came out to where I was, and insisted I should go and get the hospital ambulance and remove Mrs. B. to that institution. About this time "No, I am not. It is just simply this, I am in a the physician who was attending Mrs. Bliss came They urged the doctor to have Mrs. Bliss sent o St. Mary's Hospital. I feigned concurrence with their views in that respect and they seemed might ily pleased with that prospective result of their mis on. Here Dennis suggested, as they could not find any liquor, that they would have a smoke. Hunting around he found two pipes and some to-bacco and matches. They lighted the pipes and smoked them with great approximation and the smoked them with great approximation.

> their purposes and plans. I succeeded in getting Dennis to confess that the prosecution of Mr. and Mrs. Bliss had been the work of the Catholic Church, and that Harrison, Diesinger, Higgins Hellen Snyder and the Philadelphia Times were the hired instruments of that church to crush the mediums. When Dennis confessed this, his brother John seemed greatly frightened, and upbraided the former for his violation of the instructions which Father Sullivan had given them, which were, that under no circumstances should they let it be known that that proscution was the work of the Church. John said he could never rest in peace until he could confess their disobedience to Father Sullivan.

Dennis seemed greatly

The two then went to one side and held a whis pered conversation; after which they proceeded to the cabinet, as I supposed, with the intention of trying to tear it down. Both mediums were under personating Irish controls, and never were more na tural Irish characters enacted. At first Dennis took his seat in the cabinet, and John kept impor tuning him to leave the medium and allow Fathe Sallivan to control him, in order that he might make his confession to that priestly spirit. Dennis was having too good a time enjoying his smoke t comply. At length Dennis came out of the cabinet and John took his place, Dennis, in the meantime, walking up and down in front of the cabinet. from time to time making the sign of the cross ove his forehead and breast. Directly Dennis spied plaster image of a child upon a table in the hall and thinking it was an image of the infant Jesus h kneeled before it, and called his brother's attention to the holy presence. John saw the mistake Den nis had made and laughed heartily at him. The latter was deeply mortified and alarmed that he should have been worshipping before an unhallowed object, and the necessity of a confession be came more important to both brothers. While John was in the cabinet Dennis had been looking around for some weapon with which to assail me He spied a portion of a chair seat, which he took to John in the cabinet. The latter condemned i as unsuited for his purpose. Dennis then went back and got the heavy leg of the broken chair, which he took to John. This seemed to suit him exactly, and he flourished it in true Irish style. These demonstrations led me to believe that they meditated violence. I was therefore on the alert At length John brought Mr. Bliss out of the cab net and Dennis took Mr. Gordon into it. John came over to where I was seated, watching their movements, but leaving his club behind him. He asked me to give him some money, as he wanted to confess to Father Sullivan, and he was ashamed to go to him without taking him some money. handed him five ceuts. He said it was not enough for the Father, and he wanted more. I declined to give it, and he returned to the cabinet. In the meantime Dennis had vielded the control of Mr. Gordon to Father Sullivan. As soon as John reached the cabinet he fell upon

his knees before the priestly control and crossing himself repeatedly he implored Father Sullivan to hear his confession. Wanting to hear the confession of a Catholic penitent I quietly approached the cabinet without being observed by either of the controlling spirits. John went on in the most frank manner to recount the indiscretions of himself and brother in allowing me to get from them the secret plans of their priestly masters. This seemed to greatly alarm Father Sullivan who told John what a monstrous wrong they had done. He seemed to be at a loss what to do to recover the lost ground. After some discussion of the matter by Father Sullivan John suggested that if his conessor would allow him to do so, he would murder myself within a week and thus prevent me from divulging or using the information that I had drawn out of them. Father Sullivan approved of that measure and gave John three weeks indulgence to accomplish that murderous purpose. Having done this he gave John his blessing in the most approved priestly manner. John was about rising from his knees when he looked over his shoulder and saw me close to him. He exclaimed in great alarm: Oh! musha - musha, Father Sullivan, the divil has heard every word we said." His control of Mr. Bliss was immediately broken and the latter was controlled by his guide Patrick McCarty. The latter entered the cabinet and seized hold of Mr. Gordon, saying as he did so, "Father Sullivan, out of this; and hurled him fully ten feet into the room. As he struck the floor Father Sullivan left him and Mr. Gordon came to himself.. He had the five greatly puzzled to know how it came there. I told

Bliss' shoes upon his feet and his puzzled look was inimitable. He was greatly cast down when told to what base uses he had been subjected. When Mr. Bliss returned to consciousness he was as much perplexed and annoyed as was Mr. Gordon.

These spirits made no secret of their purpose to crush or control the mediums and take possession of the Hall, but they seemed very anxious to conceal the plans they had formed for doing so. I was afterwards informed that the guides of the mediums had brought about this meeting in order that I might get a knowledge of what was contemplated

[TO BE CONTINUED.]

## "THE TRUTH MAKETH FREE."

BY JOSEPH WOOD.

"And ye shall know the truth, and the truth shall make you free." "If the truth hath made you free, then shall ye

Whatever we know-not what we believe; whatever is to us a stubborn fact, is truth. Truth acts from cause to effect and both are true in principle, there being in all matter and in all spiritual conditions a harmonious relation of things to things. Effects are visible and demonstrative, and in the relation of things to things, we know, from any resultant condition, that there was something ante-cedent, and that both are truths as the effect or result may be tangible and determinable to and by our senses. Truth, as a principle, exists in every thing, because everything has a fixed law of being and action and consequent result. All natural laws are truths; and all results there-

from, are truths. It has taken much time and labor to discover natural truths, so far ascertained; and the sciences are yet at work to bring to light more of the mysterious and wonderful laws that are fixed facts, and therefore truths; or will be so declared when fully

discovered and developed. We are well aware that all that appears to us a truth is not truth; and we also know that what is declared as truth to-day may be resolved not to be such to-morrow. In all discoveries of scientific investigation and research "the fittest survives" and that is truth until it is forcibly set aside or super seded by a result, which, in its turn, is acknowl-

edged as truth. This is progress; this is the true end of natural moral and spiritual philosophy. Yet truth is a fixed principle; a determinable fact; for is it not the eternal fitness of things exhibited in all natural and spiritual development? Truth has a standard of measure, a standard of

weight and also a standard of value. In trade and commerce a pound is a pound, a gallon is a gallon and a dollar is a dollar. These are fixed by law, or established by civil and political consent or determination of communities, and hence custom, law, fact and truth. Then, in rea pound or gallon of any of modity, or, a dollar in coin or paper, we accept ea

seller and the buyer, the been trading truthfully, or upon ity and justice. If, however, there is dec fraud, one party has lied and the truth is not in him; and hence he is not free from error and wrong and the consequences thereof. This simple view of things will lead to an extensive vista of the conditions and activities of life in their relation to

itual truths. Natural truths, as to man, are thos that apply to his physical nature and condition: that govern and control his organism in the devel opment of his growth, strength, health, and, indeed, in all that pertains to him from his birth, and even into the life continued through inherent or attracted spiritual influence. Man is deeply interested in acquiring a knowl edge of these natural laws; these settled facts; these

There are natural truths, moral truths and spir

eternal truths; and while they are clearly of great account to him, in view of his being developed to a maturity of mental and physical power and activtv. the obligations of moral truths, or laws and of spiritual life, are paramount. Moral laws relate to man's conduct; to his words s well as actions, and therein truth should rule as governor and controller and be allowed freely to

offuence him in all his relations to society. Then will be be a free man though under government or in constraint of duty.

Man's obligations and duties, as a moral agent egin in his immediate relations to his parents and the fraternal amenities of home, where truth is em bodied in filial obedience, in love. Here, in the spirit of love, the child, brother or sister, presented the grand law of truth, making him or her free in

Then, in social life, all intercourse and traffic should be influenced and actuated by truth, and when its fixed law is complied with, how blessed is the consciousness of man in his freedom from guilt and freedom from the pains and penalties that alsehood and deceit entail!

the triumphs of a peace and a joy that only truth

And are we not always and in all things to love ruth for its own sake? In its exercise we love our fellow men, in proper degree; we act justly, we render to Cæsar the things that are Cæsar's and hus are we free from error and have a conscience void of offence towards God and man. Then, in leed, the truth has made us free!

But what shall we say of that truth that comes o our spiritual understandings and convictions Have truths come to us from the sun, from the noon and the stars, and from light, heat and electricity; from flowers, plants and fruits; from the mineral kingdom, from the animal creation? In all these have we not the evidences of fixed laws; established facts: eternal truths? Have these testi monials of an all pervading superior power, creative and sustaining, given us freedom from the errors of ignorance and the delusions of supersti tion? Have we, in the science of the mind, in the inner man, discovered the truth that we live, move and have our being in the spirit nature of an immortal soul? That what we are in the inner man has the image of the Eternal stamped upon it that scepticism and infidelity to the great truth that man lives forever is a fatal error and chains the mental and spiritual nature to a condition as fear fully foreboding as an eternal night of unrest? If we have not discovered these things, then are we in the bondage of a dark and doleful uncertainty, and the truth has not made us free.

But let us hope. For man has an innate religious sentiment; a law enshrined in the heart; a fixed fact: a truth; that gravitates to some divine deal or reality, and whatever that is, when it is guided and directed by the law of love, which is truth, it dictates and enforces moral integrity. This, lived up to and acted upon, gives all blessings of a soul in the full freedom of manhood; and enfranchised from the bondage of superstition fanaticism and bigotry, spiritual communion and neavenly inspiration following these will make him ndeed a free man.

If, in the activities of our spiritual nature, we assume virtues which we have not, we libel our professed integrity and are slaves to the necessity of deception in our moral actions. Guilty of fraud we lie to the world and are enslaved to the despotism of falsehood, and the truth has not vet made us free. Truth has a standard of possibility and of robability and the developed mind will exercise its reasoning faculties in measuring the limits and boundaries of anything, objective or subjective,

ubmitted to it. Truth has a standard of activity and enforcement and the mind, the spiritual man, is in duty bound to ascertain and determine how far and in what modes this law of truth, this law of love, shall actuate him in his relations to himself as an immortal being; to his fellow-men in his duties of charity, good-will and benevolence, and in veneration of the Great Supreme. Truth comes in light—not in darkness. She wears no deceiful smile, nor appears in coquetting guise. She comes with the light of day as a halo around her head. Assured of right, she uses no special pleadings, nor attempts specious argument, but confidently and boldly de-Our existence as moral and physical beings is

truth and our consciousness attests the fact to us. We cannot ignore the evidence nor deny the force of fact in this. Shall we not say then there are natural truths, moral truths and spiritual truths; and that the greatest of the three is the spiritual? Why discriminate in favor of the spiritual? 29cause, while the others are important, in their laws of relation to man, the spiritual comes home to him in superior force and influence, as he is an everliving and conscious entity or being. Spiritual truths, we know, come from the Supreme Good. Millions of witnesses testify of their vital force and certainty. They relate to our immortality; to our celestial and heavenly existence and progress.

If these revelations from spirit-life, these sweet

and loving communications are tested as so many facts, they make a grand unity of truth which we cannot doubt, much less gainsay or dispute. Then in the assurance of angel and spirit communion man may indeed be made free, for he is a freeman whom the truth makes free. We have it from the spirit world that "God and his law is truth—opposition thereto is falsehood and error." The spirits also say "we will be victorious, for the truth must prevail." This reminds us that some one recorded the following sentimental sentence, which is full of hopeful prophecy:

#### "Truth crushed to earth will rise again; The eternal years of God are hers; While error, wounded, writhes in pain And dies amid her worshippers.'

Truth has ever been trying to make its impres upon the mind of man and yet its very simplicity has been objected to, and the sublimity of its power and the beauties of its creative agencies have been lost to the world. Man, in his contumacy, has rejected the overtures of truth and courted and cherished error—cheosing darkness rather than ight and spiritual death rather than life. Making o himself false gods and depending upon the deceptions of his chosen oracles and the frauds of priests, for what he ought to have known otherwise, he has not only courted delusions and errors, but has cultivated and propagated doctrines and creeds which have, in past time, kept man from knowing the truth and held him in the bondage of ignorance and s. perstition—even so to this day.

Are we in the dispensation of truth from the Supreme Good? Are the revelations to man, coming | would not in the least diminish my confidence in wave of light and love breaking through the barriers of ignorance, of religious bigotry and of marriers of ignorance in the ieast diminish my confidence in their integrity. They are by nature incapable of practice in the ieast diminish my confidence in their integrity. They are by nature incapable of practicing fraud. They are simple-minded persons, entirely free from deception. They could not in the least diminish my confidence in their integrity. They are by nature incapable of practicing fraud. They are simple-minded persons, entirely free from deception. They could not their integrity.

of irresistible truth that has c "the disposition of angels," i to man's wants and needs. ance of immortality and ete ledge, love and happiness in be prepared for the scenes an other world?

Truth has all the elements conducive to man's good here and hereafter, and to reject it is to resis the good will of the Over-all-good and to treat with contempt the loving interest of our spirit friends. Let us beware of infidelity to this great truth. Remember that every knee must bow to the authority of heaven's divine decrees, and every one confess to God and his law, which is truth, in this world, or, in the next, most assuredly. If we know the truth, and the truth hath made us free, ther shall we be free indeed. Free from what? Free from the ignorance that

larkens the intellect and stultifies the spirit; and from that blindness that causes man to stumble in the brightness of the natural day. Free from the infatuation of early moral and religious education and training, in which reason is discarded and the mind enslaved to the meanest superstitions and the most violent bigotry. Free from that inculcated doctrine that righteousness is imputed to man on account of and in measure as to the quality and legree of his faith.

Free from the tyranny of dogmas and creeds

waich teach that man inherits a corrupt and vile nature, through and by the sin of the so-called first man and is therefore very far gone from original righteousness—is inclined to evil and deserveth God's wrath and damnation continually. What a triumph of truth when free from such fearful bond age. God is Love!

Free from that convenient and selfish profession

by which the penalties for original guilt and for the actual sins of men are transferred to and put upon the Christ of the Christian church, who, it is averred, by his expiatory sacrifice "did reconcile us to his Father and made it possible for some portion of mankind to be saved from the damnation of hell if through grace they are moved by the spirit in that direction." Free from that damnable doctrine of "predestination and election, in which it is maintained that "predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid He hath constantly decreed b His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor leaving for curious and carnal persons, lacking the spirit of Christ, to have continually before their yes the sentence of God's predestination, a most langerous downfall, whereby the devil doth thrus them either into desperation or wretchlessness of most unclean living, no less perilous than despera

Free from the arts and devices of sectarian pro essions, whereby men and women, and children no less, are deceived into the belief that they are better than their fellows, and as being God's elect arrogate to themselves the exclusive title of "the children of God." "God is not a respecter of per sons."

Free, then, and no longer the victims of super stitious fear; no longer in bondage to impracticable canons and creedal formulas; nor devotees and slaves to the impenetrable logic of doctrines, the crude inventions and dogmatic decrees of men; or of ecclesiastical councils; are we not free indeed? Free from the fear of death, which makes cowards; and from the terrors of hell which has excited the despair of men and women for near two thousand years; we can, with confidence, look up and say; "Abba Father." And not estimating the characte and attributes of a divine nature by the harsh and cruel despotism of a tyrant and despoiler, we claim kindred to the love and beneficence of a just Being in all our work here, and to the future of assured conditions, as we shall make them hopeful in eter

Free in the liberal bonds of love, how much then may we exercise our beneficent desires and designs -do unto others as we would have them do unto us, and in this compliance with the law of love (truth) fulfil the duties of life with a pleasure that knows no bounds, nor limitations? It has been wisely written,

"Buy the Truth and sell it not." Here is good advice. It is an admonition and an exhortation that we should all heed. Buy it. This sounds rather commanding—don't enquire about A. J. Wilcox being the artist on steel. the price—no chaffering—buy it. Have it delivered,

for delivery makes your title good. Make it yours by right of purchase and possession But further we are enjoined to "Sell it not."

Ah, here we are forbidden to huckster it; the purchase is not to be made a matter of trade and com-No speculation—no passing it off for temporary

profit or gain.
"Buy the Truth and sell it not." Truth, though a plant of tender growth, is vigorous under proper culture and it never dies from natural decay nor from violent assault. It has, when cultivated, a constant outgrowth, and displays its beauties in howers of the brightest colors

and of most delightful perfumes. It is really the tree of life and they who take and taste of its fruit begin to know that to eat of it is to live in the assurance of progressive wisdom, love and happiness, in the great future. Truth, true to her instincts, courts us to her embrace. Let us take her to our hearts and here and

hereafter we shall know that she was no deceitful Let then the truths of the love of the Supreme Good; the ministry of angels, the communion and inter-communion with our spirit friends, give us freedom, and if felt and used aright we shall be free indeed—for he is a freeman "whom the truth

makes free," and all else beside are slaves. VINELAND, N. J., Nov. 3, 1879.

BROTHER ROBERTS: When last I was in your city I obtained valuable nformation through the oracle for your paper, Alfred James, and was well paid for the eight days spent there in witnessing the materializat through him. I found in him a simple, unso cated person when in his normal state. but abnormal, a philosopher.

You have my best wishes for your noble of those most worthy mediums, Mrs. Ann and Miss Laura Morgan. I feel a great towards you for this; and those three no Dr. Pence, Hook and Conner-how I wa them and shake their hands for their swer and unflinching energy in nobly protecting Their likenesses are before me, and tell of and principle. I may soon go to their city and meet them face to face.

The Doctor's grand and heroic words, at the time of his companions meeting him in materialized form on the 31st of March, M. S. 32, I have often thought of. "It is this blessed angel, whose constant visits for these many years have brought to me a recom-pence for all the denunciation of friends, for all the sneers, and for all the vile slanders heaped upon me by this blinded and bigoted world." &c. I have received a very interesting letter from a

friend in the West, of high character. He says: "There are no truer or better mediums in the world than Anna Stewart and Laura Morgan. A thousand such attacks as Bundy has published truth must survive, for it is the the ability to deceive. The are naturally too hon-

> I have attended hundreds of their seance never discovered the least sign of deception in

his raid of Bundy on those mediums is a oneaffair, made up of the most unreliable testi-Why did he not publish volumes of evice in their favor, given by honorable men and en all over the country? Why confine his avits to a few prejudiced, ignorant individuals? avits to a few prejudiced, ignorant individuals; nanifestly does not seek justice, but detraction. In public estimation, the splendid manifestation exhibited through those mediums. But he failed—he is the only one degraded by him and inhuman attacks on these is and inhuman attacks on these in these mehimself diums.'

Have you seen the expose of Mrs. Huntoon? I have no doub that is another attempt to ruin a wonderful medium. It was in 1860 or '61, herself and the brothers Horatio and William Eddy came to Burlington, Vt., and I attended three their seances. In one Mrs. Huntoon was taken up in a circle of fifteen or eighteen persons, carried up to the ceiling overhead and dropt on the table. They went to New York city, and there Mrs. Huntoon was taken up, in the Cooper Institute, and lcdged on a shelf so high that, to get her down, a ladder was brought for her to get down on. In one of the seances of these three, at Winooski Falls, a spirit took my violin and bow, carried it up overhead in the room and played a tune-Pop goes the weasel"-and brought it back, placing them in

At one of their seances in Burlington, Mrs. Huntoon—she was only a young girl then, of 14 or 15 years—was bound by the committee in the strongest manner, hands tied behind, the ropes passed through the seat she sat on in the cabinet, and tied underneath, the door being closed; and in five or six seconds the door flew open and she stepped

If any or all of this letter should be deemed of any use for the cause of sustaining truth in this glorious cause you may publish it. Hopefully and trustfully I am your R. M. ADAMS.

What the Press Say About Our Premiums A FINE ENGRAVING.—The execution fine in very way.—Boston Post.

IT is a picture that will please the masses and find a ready sale.—Boston Journal. THE picture is of the kind that rarely fails to

achieve popularity. The engraving, which is unusually good, is by J. A. J. Wilcox, of this city, and faithfully reproduces the original painting by Joseph John.—Boston Daily Advertiser. D. LYMAN, Mendota, Ill., writes: "The picture "Homeward") you sent me came safely to hand,

and is now neatly framed and hanging by the sides of others, with which it compares very well. We are pleased with it. Please accept our thanks." IT is a work of rare merit, and reproduces all the fine qualities of the original in a remarkable de-

The painting proves to be a great attraction, many hundreds of our citizens having called to see it since it was on exhibition.—Eastern Atous. THE PAINTING beautifully embodies the idea of

elestial guardianship in the dangers and viscisitudes of human life. And the engraving is a fine reproduction of the painting. It is a work of genuine merit, with which we hope the public will become well acquainted, and which will teach its peautiful lessons in many homes. The excellent combination of line and stipple in the engraving is especially noticeable.—Daily Evening Traveller,

A VERY striking picture by Joseph John, the artist who executed "The Changed Cross." An orphan boy and girl, entering a boat, are caught by the rapids and borne swiftly towards the falls. The cene is appalling, as exhibited in the fearful rush of the waters, and painted in the terror areather faces of the children. The girl has seized ropes, and unconsciously guided by the how forms of the parents, represented as a guardian angels, in the moment of almost certain decreases guides the boat to a sheltering nook in The engraving does full justice to the

#### Pa., as second-class matter. PUBLICATION OFFICE. nd Story, No. 713 Sansom Street,

J. M. ROBERTS. . . . . PUBLISHER AND EDITOR

Philadelphia.

For rates of Advertising and Terms of Subcription, &c., see advertising columns on third page

#### Mind and Matter Free Circle.

WE will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

#### Our Premiums.

Steel plate engravings of the "Birthplace of Modern Spiritualism," "Homeward" and "The-Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

#### Dr. J. V. Mansfield's Offer.

61 W. 42d Street. NEW YORK, Oct. 4, 1879.

DEAR BROTHER ROBERTS: You may say to all that will send you a new Secription for \$3 they may send with it a scaled

g and "I will write to it free of charge." may stand open from October 4, for four s, ending February 4, 1880. All letters to to you and forwarded to me and returned after written to. Each letter must be acinied with four three-cent postage stamps to tage on said communications to those for ey are written. Respectfully,

J. V. MANSFIELD. tions to those who desire answers to ters.—In writing to the departed, the uld be always addressed by full name lation they bear the writer, or one soliciesponse. Seal your letters properly but them, as it defaces the writing matter. s to secure attention must be written in

## The Banner of Light Free Circle, and the Proposed Enlargemen.

It is with feelings of delight that we congratulate our Boston contemporaries on their good fortune in securing the services of Mr. W. J. Colville and Miss M. Theressa Shelhamer as the mediums for their grand rendezvous of the spirit hosts. These extraordinary accessions to the Message Department of the Banner of Light must make that veteran spiritual journal more than ever desirable to its patrons. We fully appreciate the grand work that has been, in the past, accomplished through Mrs. Conant and Mrs. Rudd in the positions now held by Mr. Colville and Miss Shelhamer, but as the

has never yet, as far as my (Mr. J.'s) knowledge goes, openly owned up to any of the numerous errors and misconceptions with which his works abound." The same malign influences that caused him to write and publish those numerous errors and misconceptions prevent him from seeing, what every other person can see, that they are errors and misconceptions. It is, therefore, not in the least surprising to us that Mr. Davis "continues to promulgate his ideas in the same oracular style." He is not accountable for it, in as much as he will not profit by the lesson which his familiar spirit, the author of the "Diakka Land," taught him. Mr. Davis is a good and perfect medium for spirit control and is therefore not accountable for the errors and nonsense into which he is led by spirits who use him to injure Spiritualism.

But that is no reason why Mr. Jackson or Col. Bundy should seek to discredit him as a psychometric sensitive or clairvoyant medium. Who will be the next medium that will be the subject of the Jesuitical assaults of the R.-P. Journal? Is it not evident that Col. Bundy has had orders from his Jesuit employers to spare no medium however pure, honest, high or unoffending, but to seek to discredit all alike. So long as he thought he could use Mr. Davis to create dissension among mediums and Spiritualists, Col. Bundy fawned upon and flattered him, but when no longer able to do that he sets his lackey J. G. Jackson upon him.

It seems to be our mission for the time to defend assailed mediums, and we are as glad to step forward to defend Andrew Jackson Davis, one of the oldest, best, and most widely known mediums, as we are to stand by those who are less conspicuous but none the less trustworthy and useful. Stand back gentlemen you shall not harm the Harmonial Seer. 'Any attempt on your part of that kind, will only react upon yourselves, and end the hypocritical game you have been playing to effect your Jesuitical purposes.

#### A Specimen of Jesuitical "Cheek." Editor Mind and Matter.

Sir: -In justice to those of your readers who have access only to the showing of the defense in he case against the Terre Haute mediums, I ask that you grant me a hearing in the columns of

MIND AND MATTER. You have in general terms signified your willingless to give the prosecution an audience, and have not so poor an opinion of your fairness as to believe that you desire the readers of your paper to render a verdict after hearing only the argument or the defense, abounding as it does in irrelavancies, general denials, misrepresentations of the case, and an ignoring by them of the most vital and specific charges that they dare not meet.

I do not consider it necessary to encroach further upon the Journal's space. The only ones I now are to reach are those who have read only the defense. Most of those who have read both sides are fully satisfied of the guilt of Pence & Co. As a moral physician, it is my policy to administer physic only to the sick. With the exception of ertain of your readers, above referred to, all are convalescent, and pills and purgatives would be

If you are willing to give me a hearing in your next succeeding issue, please so state on receipt of this, and if you assent, state what space I am limited to. I have no desire to inflict much upon your readers. Two columns would be the outside limit I would care to occupy, while it is not likely that even so much space would be desired.

Yours for truth. ALF. S. HUTCHINSON. Pike Building, opp. Palmer House, Nov. 17, '79. In accordance with our uniform rule of action,

in our editorial conduct, of treating all of our antagonists fairly, we print the above letter of Mr. Alf. S. Hutchinson in full. We cannot adequate stonishment at the

#### Book Notices.

"The Divine afflatus, a force in history." Published by the United Society, Shirley, Mass., Boston, Rand, Avery & Co. 12mo., pp. 47.

This Shaker pamphlet reviews the history of the world and points out how, from time to time, a new breath has seemed to come from the spirit world to revive religion in man. Coming down to our own century it says:

"The Kentucky revival was one of the results of the third great wave of the divine afflatus since the Reformation. The elements of the fourth wave are now being manifested, and the indications are such as to induce to the conclusion that the coming wave will exceed, in magnitude and in results, all the former waves combined. These elements have been at work for many years on the most influential pórtion of European and American minds, and they operate in the same way as did the Reformationto liberate mind. But it seems to the writer that the revivals of the past belong to a cycle now closed and that a new one is about to open, embracing departments of human action not cognizable in the former cycles. In the coming cycle, as in the Reformation, there will be an unfettering of mind from the thraldom of priestly dictation, and from the tyranny of creedal systems. Some of these systems will be so shaken up that very little will be left of them, or they may entirely disappear. The first element in the coming cycle, or more property the force preparing the way for the advent of the clear the way, and to assert the rights of man.

This remark is perfectly true, and it is equally certain that without Rationalism or free thought in religion the American Revolution would have been possible. The signers the Declaration of Independence were mostly Deists, and its author, Thomas Jefferson, was an out and out unbeliever. Thomas Paine was the author of both the "Age of Reason" and the "Rights of Man," and the Revolution of 1776 was a struggle both for political and mental freedom.

"The next element is Spiritualism; it involves the supernatural and it is dual in its operation. First, it disintegrates what Rationalism was not able to re-Second, it enlightens the dark regions of unbelief with the coruscations of an unseen world, creating in millions an undying faith that their departed friends are still their companions, and that the things seen are but the semblance of things real, though unseen—the former the effect, the latter the cause. Thus removing the sackcloth of darkness which has enshrouded the divine sunshine; the operation of which is to fill these dark regions with heavenly forms of life, beauty and everlasting joy. "When this mighty movement, Spiritualism, has done its work, and the rising generation are somewhat prepared to receive a divine call, there are grounds of hope that the fourth wave of the divine afflatus will begin to operate; purifying and exalting individual, social and political action: elevat ing men and women into an integrity as stern as the covenanters, and more peacefully divine than the Quaker ever attained to, and in whom divine light will be radiant in good works."

The writer of this pamphlet is evidently a seer, and he joins his voice to that of other inspired prophets in predicting a time of great trouble as near at hand. We know from the spirit world, but it needs no ghost to tell him who watches the signs he times, that a grand struggle is at hand, in deed, has already commenced in the world of thought, between the principle of authority in church and state on the one hand and the principle of political and religious freedom on the other. The author sees, what we have learned by sad experience, that there is war in heaven, and that the contest on the earth is but a reflection of that between the powers of the air and the heavenly host.

When the meridian splendor of divine goddness goes forth, there will be heavenly organizations on the one hand, and hellish mbinations on the other, of a most extraordiry character. So deep and wide spread will b

Church in their nefarions attempts to injure and destroy the Spiritual Movement. It would have been by far more creditable, to Col. Bundy had he had the manliness to have made that confession than to have left his lackey to do it for him through his own paper. We trust that no pseudo-spiritualistic admirer of Col. Bundy's course will doubt the sincerity of that confession. We know that Col. Bundy is deceitful in the extreme and not to be believed when he has anything to say of mediums or

"This brother is in constant communication with lofty spirits, such as George Washington, Sir Walter Raleigh, John Bunyan, Milton, Charlemagne, and a host of other high sounding names, who all prophesy a sudden overthrow, and total defeat of the Journal and the Brooklyn Committee" (and why not the Catholic Church?) "The truth is this, the mediums through whom these communcations come are more or less in the employ of this deluded brother and their tricks have been exposed

spiritual manifestations, but in this matter we as-

sure you he speaks truly through his henchman.

The latter continues:

by these papers.'

It is needless to say that there is not a particle of truth in any portion of those assertions; but this their heart's content; and after taking a breathing should surprise no one who knows the mercenary untruthfulness of both master and man. Because Col. Bundy is base enough to corruptly buy him to | ualists of the country ask these gentlemen lie for him; and Hoover is mean enough to sell his sist, for instead of building up they are only tearsoul in order to serve him in that line, they conclude that we and those we employ are of the same debased and corrupt nature. We assure these contemptible slanderers that they cannot conceal their depravity by any such bold attempt as that to divert public attention from their villainy. Yes; "By their fruits ve shall know them," and those fruits are falsehoods, slanders and hypocrisy. Know them accord-

But here we take this Jesuit by the ear and lead him before you. Neither he nor his master had gumption enough to see the position they were placing themselves in by exposing the schemes of their Jesuit employers. Hoover on behalf of those he was serving, writes:

"It is the province of lofty Spiritualism to fraternize with all nations and tongues, irrespective of creed, color or nation. Then why should Catholies come in for such a large share of mean abuse when it is not positively known that anywhere have Catholics laid violent hands on mediums; indeed, it is quite otherwise. Many of them are friendly to Spiritualism and some of them have openly de-clared themselves on its side; foremost in Catholic Austria is Adelina Von Vay, Baroness Wurmbrand who, in the German language, has published several grand works in defence of the Harmonial Philosophy, and who is making constant sacrifices in a pecuniary sense to humanitarian objects. Among he foremost Catholic Spiritualists in England is Lord Dunraven, who also has given his testimony in a printed work in favor of Spiritualism. In fact, in all countries of the world we have valuable brothers from the Catholic Church who are doing good service in the Spiritual cause. There need be no fear of the thraldrom of priestcraft. They re-

to the people in the 15th century. That is the plea that John Hoover, on behalf of us see what it is. These foes of Modern Spiritualism" which "fraternizes with all mankind irrespective of creed." Say you so? And where is that "Lofty Spiritualism" to be found outside of the order of the propaganda of the Roman Catholic faith. That organized secret foe to human libcome subservient, to its plans and purposes, it will | cillious insolence of this editorial u fraternize with none else except to betray and de-

ceived their death-blow when the Bible was given

#### the Brooklyn Committee and also the Catholic The Olive Branch on "The Terre Haute Expose."

The Olive Branch is a monthly Spiritual publication published at Utica, New York, its claim being that it is "devoted to the spiritual elevation of humanity." In the November number its editor

"It is not often we wander from the path sketched for us in conducting our paper, but being an observer of things transpiring in the world around us, and particularly in that portion that borders on our own, it is with great surprise that we read the long seemingly incontrovertible testimony which Col. Bundy, of the R.-P. Journal, presented in an attempt to prove that all manifestations occurring in the presence of Mrs. Stewart and Laura Morgan were fraudulent. The testimony seemed at first clear and conclusive, but Col. Bundy's charges seem to have stirred up MIND AND MATTER Philadelphia) and the Spiritualists of this and other countries have been regaled for weeks by the recriminations of these two contending papers. Mr. Roberts came to the front with his witnesses nd sworn statements, and Mrs. Stewart and Laura Morgan continue to give their manifestations as if

nothing had occurred. "So far as we are concerned, we are willing that these two champions should pommel each other to stell, renew their attacks; but when such a course is entered upon in order to sustain and build up the cause of Spiritualism, it is time that the Spirit-

"There is no one who more desires to see the spiritual ranks purified from all that now mars and disfigures its otherwise fair exterior than ourselves, ut we do not believe that Col. Bundy or Mr. Roberts can, by the course adopted, accomplish this great work, for the reason the reading public do not know which to believe, for both present an equal amount of evidence; and if we can form any opinion, based upon human-testimony, there is as strong proof that Col. Bundy's witnesses were guilty of perjury as there is that Mr. Roberts' are ureliable.

"As Spiritualists, we should look at this matter with unbiased minds, and ask, what are the effects produced? Is Spiritualism being benefited? Have here been any new converts brought into the spiritual fold? Has it been instrumental in confirming one already doubtful? Has it had the power to open the eyes of the spiritually blind? If it had what would have been the first thing witnessed: A war of words, and both combatants claim to advocate a new religion, based upon love and forbearance. If this course is to be followed, what advantage has the Spiritualist over the Christian crtisan, and how long would it take to rekindle he fires of bigotry and persecution? "It is not the individual opponents who suffer by

hese attacks—it is the cause they pretend to serve; and we have no hesitancy in saying that this controversy has done more harm to the cause of Spiritualism than either or both the parties can remedy in one year. Of course, these gentlemen have the right to use the columns of their papers as seems best; but we protest against giving this kind of food to the world and labelling it 'Spiritualism.'

Mr. Editor, of the Olive Branch (?), whoever you may be, we have heard your protest—we have laid it before our readers in full, and we now respond

We have been more than puzzled on reading that drivelling, namby-pambyism, to couclude whether the Jesuits and Col. Bundy makes to our arraign- imbecility or knavery, cowardice or dishonesty, ment of their vile duplicity and scoundrelism. Let stupidity or deceit, animated its author. A more mean and contemptible evasion of an essential duty ism are specimen bricks of that "Lofty Spiritual- has rarely been attempted than is this barefaced dodge of the editor of the Olive Branch(?) to deceive his readers. The latter may be the stupid dolts that the editor manifestly esteems them to be, but we think better of them than that, and we are very much mistaken in their intelligence and sense erty will fraternize with anything that will be be- of justice if they do not signally rebake the superhas this editor d roy them. It will not do, gentlemen Jesuits, to the na

> which our editorial, would-be, censor impotently criticises? Has he told his readers what that so-called "Terre Haute expose" was? Has he pose?" He has not had the honesty or manliness without a hearing. This may be honest, honorable and creditable journalism, in the estimation of this stupid egotist; but in our view it is the quintesence of insolence, cowardice, selfishness and disthe Olive Branch(?), the facts at issue between Col. Bundy and ourself and you will have some claim to the respect and confidence of your readers—not otherwise—so far as this mean attempt to

> wrong us and deceive them is concerned. We flatter ourself we can see the smile of derision that curled the lip of Col. Bundy when he read that feeble attempt to screen him from the effects of the facts with which we had overwhelmed him, in publishing the testimony in favor of the assailed Terre Haute mediums. The editor of the Olive Branch(?) has meanly judged us without a hearing. He places us on an equal footing with Col. John C. Bundy, as to the wisdom and propriety of our conduct, respectively, in the premises. We are sorry that we cannot form as favorable an estias we know Col. John C. Bundy to be, personally and editorially, to the cause of Spiritualism; and infamous as has been his conduct in his attempts to injure and destroy it, we regard his course as honorable and honest when compared with that of the editor of the Olive Branch (?) in this attempt to misrepresent and injure us, in order that he might

> profit thereby in reputation and pocket. The man who thinks he can elevate himself in the estimation of sensible and honorable people by misrepresenting and depreciating those whom his envious nature disqualifies him from emulating, is a vitiable fool; and he will soon find that the best place for him is where the public eye cannot reach

The editor of the Olive Branch (?) tries, as a

Bundy, the Jesuit enemy of it, in cant as to the desire to see Spiritualism purified. We tell you, gentlemen editors, Spiritualism needs no purifying. You might as well prate about purifying truth as to pretend that Spiritualism is impure or that it needs the contrast of your corruption to give it the appearance of purity. We can assure our would-be editorial censor that we are not foolish enough to waste our time in any such useless and absurd efforts. What we are engaged in is the work of winnowing the chaff from the wheat of the spiritual harvest. We had hoped that the Olive Branch (?) would have had weight enough to tade its place with the wheat, but we must confess our disappointment. It has been blown by the fanning-mill of truth and justice higher on the spiritual chaffheap than has been the R.-P. Journal. The more

The editor of the Olive Branch (?) says that we 'claim to 'advocate a new religion, based on love and forbearance." This we positively deny. We claim to be devoted to upholding truth, right and ustice, at any and every cost, unchangeably convinced that there can be no love, and that there should be no forbearance where truth, right and ustice are disregarded. Where truth, right and justice are allowed to govern human actions, love s inevitable and forbearance is unnecessary. When next you undertake to state our position. Mr. Censor, see to it that you do not again misrepresent our position as you have done. Your mis-

take has been that rived its claims to reco

with it. That is a laugh But our censor has calle result of our editorial course. fully do after we have stown sult of his own course as spiritual journal. The with censor himself. In an same page of his paper in sought to prejudice us, we

structive admissions. He says:

"For four years we have been do vork. We have not received a doll vices. The proceeds of our paper just publication and mailing, leaving us not ime spent in receiving communicatio ending to such other duties as necess the publication of a paper. Had all wh ceived our paper for the past year respo notices sent them, we should not have upon.to make this statament.'

That is the natural result of such j incompetency and unworthiness as is dis the envious littleness of the editor of Branch (?) in its unfair treatment of us. not surprised to learn of its lack of prosper only surprise is that it has staggered along as it has under such management.

We are pleased to state that after just or of effort in the journalistic field, we find ou under the necessity of largely increasing the MIND AND MATTER to meet the growing for spiritual information. If we may judg that fact and the hundreds of letters that receiving weekly from all classes of mending us for our editorial course claim that Andrew Jackson Dan served compliment when he wit subscription at the end of three will paper has burst upon the journalistic w

We are done. If our censord If he is not satisfied we will be an fully that he has much to learn to learn

### Editorial Briefs.

A skerch of the life and work of renowned medium, Dr. J. V. Mansfield, 42 Street, New York City, will appear weck's paper.

Dr. A. B. Dobson, the magnetic healer dependent slate-writing medium, will be at Jefferson street, Milwaukee, Nov. 20/ vitation, and will remain for three we

CORA V. MAITLAND, a newly de nspirational and musical medium, of Philade Penna., has gone to Boston, Mass., where she tends to give seances. She possesses wonder powers and merits patronage.

WE would especially call the attention of the

reader to the exquisitly beautiful and appropria poem entitled "He who died at Azim sends this comfort all his friends," on the fourth page of paper, as we consider it a poetic gem of

J. FRANK BAXTER will lecture and give Spruce Creek, Pa., on Dec. 16, 17. Haslett, of that place, is cause of Spiritualism

# own pocket.

H. Mellish, entitled "Dr. Mansfield the ? being an account of certain tests given by him before the First Association of Spirituglists, of New York City, at Trenor's Hall, Nov. 16, M. S. 32. It will appear in next week's paper.

WE are in receipt of voluminous contributions from highly valued contributors and correspondents from all sections of the country, in defence and vindication of Mrs. Anna Stewart and Miss Laura Morgan, of Terre Haute, Ind., and their relatives. and friends, who have been so vilely assailed > their Jesuit enemies through the R.-P. Journ room for their articles.

WE have received too late for publication an article from Arthur B. Shedd: Brooklyn, N. Y., giving proceedings of the Eastern District, Brooklyn Conference, he says that that society owes much to its faithful president, Mr. Chas. R. Miller, for its present flourishing condition. The subjects announced for discussion for Friday evening, November 21st, are "Salvation, What is it?" and "What shall I do to be saved?"

R. M. ADAMS, of Vineland, N. J., is now busy fitting up a hall for spiritual meetings, in that city, by directions of his spirit guides. It is a great pity that we did not have in every city and town such earnest workers as Mr. Adams; he has our best wishes in his enterprise, and we would urge our many readers in Vineland to rally to his support in this work. We hope Mr. Adams will keep us posted in reference to the meetings, etc., held in

THE hall in which the meeting of the Co-operative Spiritualists was held last Sunday, at No. 240 South Fifth street, was crowded to its utmost capacity, and the exercises were of a most interesting character. The singing, conducted by Mr. and Mrs. Teal, was charming. The society is in a most flourishing condition, and in a few weeks will occupy new quarters. Over eighty dollars were raised at this meeting towards defraying the expenses of furnishing the new hall. Benefits for the society were announced, by the mediums Mrs. Mcprofessed friend of Spiritualism, to outdo Col. Neil, Bliss, St. Clair and James, to take place very soon in the shape of circles, entertainments, etc. This society owes much that its efficient President, Mr. S. Wheeler, for its rapid rise and growth. The meetings will be continued as advertised in the columns of MIND AND MATTER, until further notice.

> THE Texas Spiritualist for November, published by Mr. Charles W. Newman, of Hempstead, Texas, contains the following articles:-"A Miracle or Unknown Cause-Which?" by by Tom J. Russell; "California Correspondence," by Lois Waisbrooker; "Sunday Law;" "Remarkable Case of Spiritual Healing;" "Criminal Law in the Light of Spiritualism;" "Correspondence;" "Poem," by Poe; "Proceedings of the Texas State Convention of Spiritualists;" "Bible Lessons in Spiritualism, No. 11," by C. T. Booth; " Editorial Notes," etc. This magazine is now the only monthly conducted in the interest of Spiritualism in the South. It has reached the twelfth number of volume one, and has been born to live. It has adopted the New Era of Modern Spiritualis date of its issue, showing that it is not ashamed to show its colors. We would especially urge our Texas friends to rally to the support of this efficient magazine, and also say to our readers outside of the State of Texas, that they, too, can find much interesting matter for them. Subscribe at once. All communications should be addressed to "The Texas Spiritualist, Hempstead, Texas.".. Terms, \$1 per year.

former were called upon to fulfil the work wi

If we have appeared to under value the implance of the Banner of Light, in the great Spiritual progress, because we have appose them to face the enemy with a more determ front; we have not been understood. It never more important to the cause than now mit friends of Spiritualism will do well to de they can to extend its circulation. It is truly a Spiritual paper and deserves the patroplage of Spiritualists.

Spiritualists. We had intended to notice at longth, the generous offer of Brother D. S. Densmore, trenlarge the Voice of Angels, with the opening of the new year, but we have been so taxed for time that we Chir Why say, Spiritualists come forward and hold up the hands of this generous friend and instrument of the Spirit World. See to it that every possible avenue is opened and kept open for the coming of the Spirit hosts.

#### Col. Bundy in the Role of "A Bull in a China Shop."

Col. Bundy has "been and gone and done it." One J. G. Jackson, in the last issue of the R.-P. Journal, has taken advantage of the weakness of the Colonel for soft-sawder, to smash the Harmonial Philosophical idol of many people, in the most merciless and irreparable manner. Mr. Jackson writes to Col. Bundy:

"How can I longer hold my peace." You are showing Terre Haute fraud and others of the same sort splendidly. In one of your late issues you give the improvisitors and inspirationists a short

sharp lesson they have long needed." This is Mr. Jackson's excuse for assailing the saintly and infallible seer who stands at the head of the Harmonial Philosophy; and Col. Bundy's justification for helping this iconoclast to smash this fragile idol. Gentlemen, you might be engaged in better business. What earthly harm can this poor image of ancient seership, do any one? What if he did see things directly contrary to the eternal laws of nature? Was it his fault or was it his misfortune? What if he did write that the great universal law of gravitation, established by Newton, was not true because "attraction is not an established principle, especially beyond the atmosphere of any body or substance?" Why should Mr. Jackson be so exercised about that trifling vagary that he could no longer hold his peace? It does not surprise us at all. Our surprise is that Mr. Jackson could find nothing more glaringly absurd than that, to reject and condemn, in the writings of A. J. Davis. The man who could be made, by spirit influences, to write such nonseuse, for facts, as is contained in Mr. Davis's Diakka and "Views of our Heavenly Home." was capable of limitless folly in the way of authorship. Mr. Davis has been the victim of the same delusion which has caused so many spiritual mediums to play such fantastic tricks as to call down on them the scorn of those who are ignorant of what true mediumship is. Whenever a man or woman, who is a medium, flatters himself or herself that he or she is so pure, refined and unapproachable that untruthful, mischievous and deceiving spirits cannot approach them, they will be taught a lesson that will, sooner or later, undeceive them It is the work of the spirit enemies of Spiritualism to hunt up all medios who are conceited and vain to render the Spiritualism as absurd as possible, through lish instruments. If Mr. Jackson will career of Mr. Davis in that light he will that the latter "still continues to pro-

assailant of truth manifests w him to use our columns to career of public detraction at he should place so low an timate upon our claims to common sense and or dinary propriety of judgment.

We have not "in general terms signified our willingness to give the prosecution an audience," as this Jesuit enemy of truth asserts. What we did offer was to publish any facts that would show the Terre Haute mediums and their friends to be public deceivers, but we expressly coupled it with the condition that those facts must be attested by the evidence of persons who possessed some claim to public credence. We expressly made that limitation to our offer because we had carefully read the whole of the concocted fatsehoods which this Jesuit agent had published through the R.-P. Journal, and which he and Col. Bundy, his associate libeler, called au expose of the Terre Haute mediums; and could find no appearance of truth in any part of it. We are determined that this journal shall never be polluted by the publication of such false and fraudulent trash. The only paper I know of that is fit for such uses is the R.-P. Journal, and it seems to bave become so sick of its overdose of the Jesuit prescription of slander and falsehood

that its buzzard-like maw will stand no more of it. If Alf. S. Hutchinson has any facts that are properly attested which show that Mrs. Stewart and Miss Laura Morgan are dishonest mediums and public deceivers let him bring them along. It is not those mediums who are on trial. There has been no properly laid complaint against them. If you have any to make Mr. Alf. S. Hutchinson, make it, and MIND AND MATTER will give you an ample

hearing. The parties on trial in this affair, are Alf. S. Hutchinson and John C. Bundy, and their Jesuit masters. Anything any of you have to say in extenuation of your infamous conduct will be laid before our readers. Villiaus, defend yourselves. and think not that you have the power to assail any one. That time has past. If you intend to make any defence make it. If not, throw down

your arms and you shall have mercy. A pretty moral physician are you, you contemptible Jesuit pimp and procurer. You had better heed the injunction, "Physician, heal thyself;" for you are a mass of moral corruption. Every fibre of your moral, mental and physical nature is reeking with disgusting filth and rottenness. You would do well to hide your loathsomeness from the sight of all people. The proper place for such a social leper as you have proven yourself to be, is within monastic walls, where your only associates will be those moral lepers who have sent you forth

If we have judged you wrongfully show it if you can. Alf. S. Hutchinson, we know more of you and your antecedents than you wot of and are only sorry to feel that it is necessary in the defence of trnth to take any notice of so despicable a wretch.

to poison and corrupt humanity.

You shall have a whole page of MIND AND MATTER to tell the public your personal history. That is what it concerns the public especially to know, as you have managed to force yourself upon its attentiou, but let it be the truth as sebood will not avail you. Do you understand

MR. CHARLES ST. CLAIR will give the Co-operative Association of Spiritualists a benefit circle and entertainment on Monday evening, Nov. 24th, at 8 o'clock, at Organette Hall, No. 240 South Fifth' street. All Spiritualists should be present, as the deas in the same oracular style, and entertainment, will be first-class in every respect.

he dust. But even if there were not a cloud the ing events, the existence of our institutions, organically divine, and of a republic now free from the form of human vassalage, are prophecies grosser form of human vassalage, are prophecies that God will again and again visit the inhabitants of earth with revivals of creative power, bringing forth forms of social life in his own likeness, and cause the loved republic to bud, blossom and fill the whole earth with its fragrance and its fluits.

In the coming contest MIND AND MATTER, started by command of the spirit world, begs to be counted in. The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of religious despotism. The spirit world seeks to convince mankind of the existence of the invisible world as it really is, to the end that men may be free; free to think, free to seek out the truth, free to speak their minds or every subject whatever. The glorious liberty of the Sons of God is the inheritance of every soul for every soul is but a spark of the divinity. Its in evil forever and ever. It abhors all limit to its free course. It says:

"Thou art something of thyself, thou hast a part to play, a will to guide thee and desires to gratify in the eternal progress. The eternal progress of spirits is the ascent from ignorance to knowledge.

The most important spiritual knowledge is Love. The most lamentable spiritual ignorance is Hatred. Even in the war now going on in the upper world, there is no hatred on the part of the bright spirits toward the dark ones. The effort of the spirit world in that contest and of their adherents in earth-life is to convince by the power of truth and love, and they would bless and not curse

their adversaries. This pamphlet by our Shaker brethren calls upon all free men to put their trust in God and keep their power dry. Our share in the coming battle is that of the humble mouth-piece of the spirit world and we are resolved that this trumpet, at least, shall give forth no uncertain sound. Spiritualists arouse! Be vigilant, be ready, for "your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour."

### Another Jesuit Taken by the Ear and Dragged Into the Light.

Col. Bundy, the Jesuit editor of the R.-P. Journal, has in his employ, as his Philadelphia tool, one John Hoover, noted for little else than his unfortunate obessity and his obsequious subserviency satisfy his feasting propensities, which have fastened upon him the disgusting soubriquet of "Guts."

We have allowed this cur of Bundy to skulkingly bark and snap at us without thinking it worth while to turn and kick him away; but he has grown bolder by our forbearance until it becomes necessary to send him home whining to his owner. In the last issue of the Journal Hoover ventured to make a more than usual fuss at our heels in the to him for consolation, thou spiritualistic sham. following Hooverian manner. Alluding to us, he wrote to his master:

"A deluded brother of this city, from week to week has hurled his anathemas, both scurrilous and defamatory at the Journal and its associates the Philadelphia Times and the Brooklyn Committee, also the Catholic Church in language that must have long before this sickened many of his read-

We here pause to thank Col. Bundy for permitting his lackey to confess through the Journal what we have so many times charged and proven against him and that is that he has been associated with the Philadelphia organ of the Jesuits, The Times, another column.

either Modern Spiritualism or ourself have any antagonism. There are millions of them who have no desire to see the facts and truths of Modern | told them what we have said and done by way of Spiritualism suppressed. Indeed they are looking | showing that there has been no "Terre Haute exthem from the chains which a selfish, deceitful and | to do either, and yet he has the assurance to pass tyrannical priesthood have fastened upon their judgment thereon, and to condemn both sides minds and souls. It is with them that Modern Spiritualism does so deeply sympathize. Their deadliest and most destructive foes are the foes of truth as it is made manifest in Modern Spiritualism-we mean their priestly deceivers. Hoover | honesty. Lay before your readers, Mr. Editor of | These friends shall be heard as fast as we can find would have done well to name one priest or parson. Cathotic or Protestant, that can stay in any ecclesiastical body and avow a belief in the truths of Modern Spiritualism. These, so far from any of them fraternizing with Spiritualists, without an exception, lose no opportunity to degrade Spiritualism, Spiritualists and mediums. To call this hatred of all that relates to true Spiritualism, "Lofty Spiritualism" is to pervert the real meaning of words. stinct is to love, to know, to enjoy, to contend with It is, instead, the most loathsome antithesis of

such a designation. You are right, John Hoover, when you say, "There need be no fear from the thraldom of priestcraft," in this land of America. We have no fear of it, for its most secret plans and purposes to destroy the liberty of the mind, conscience and action of the people of this country are being so mate of the conduct of our judge. Deadly hostile thoroughly ventilated and exposed as to render them comparatively impotent for general harm. More and more the light of general education is penetrating and dissipating the clouds of ignorance in which they have sought to envelop their too faithful and honest-victims. Priestcraft is as much out of place under the Republican institutions of this country as was that national plague-spot human slavery, and it will share the same fate if its infatuated servants ever dare to lift a finger against the rights and liberties of American freemen.

Let it then be understood that we have not abused Catholics for being Catholics; neither have we said or done aught against them as a class of religionists. . We appreciate our own religious rights and privileges too highly to do anything of the kind. What we have done and what we will do in every instance is to expose to the public gaze those villains whether Catholics, Protestants, or Infidels, who seek to keep back the truths oi Modern Spiritualism from the people. Of these foes of truth we have found the Jesuits and their purchased tools the most active and unscrupulous, and therefore they have received the most of our editorial attention. Rest assured we will be impartial in those to those who furnish him with the wherewithal to attentions, and will mete out strict justice to all evil-doers in the department of human progress which we have chosen for our work.

> Bring forward the man that can show that we have treated him unfairly. You, John Hoover, are welcome to the use of our columns, to show. that you are not a tool of the Jesuit enemies of Spiritualism which we charge you with being. There, go to thy master, and tell him I sent thee

> THE DAWNING LIGHT .- J. R. Newbrough, New York city, says of our premium picture, "The Dawning Light:" "Every Spiritualist ought to have one of these pictures." The reader should bear in mind that this picture was sketched on the spot by Joseph Johns, the noted artist, and is a perfect picture of the house and surroundings where the Fox family lived, when the first manifestation of the great movement known as Modern Spiritualism began. The extraordinary inducement of receiving this valuable work of art and the reading of MIND AND MATTER for one year, for \$2.15, should not be thrown away. See our premium advertisement in

is taught to read and write in

. Can a French spirit talk with a German

A. The language of spirits is intuitional, or the same as mind reading is here. Here knowledge is objective—there it is subjective and you need not, when you wish to interchange knowledge with a that does not understand your language, address each other with speech. You see in the halo or aura surrounding the spirit the thoughts that he or she wishes to impart to you. Language is the outgrowth of the mortal state, and when you reach the spiritual state it becomes unnecessary. You are subject to different conditions and consequently, as I have unfolded you in my answer, in spirit all the essences that you now know of here, ecome sublimated and etherialized.

There is one question that was asked yesterday when I was with my medium at the spiritual lecin this city (by Mrs. Watson, at Academy Hall) the answer to which does not agree with my spirit views. I will endeavor to answer this question-not that I am infallible-but I desire to answer it from my standpoint. The question was:
'As man is projected into this life without his consent and is taken out of it in the same way:

has he any moral responsibility? "Ans. The lady who spoke admitted that man had no responsibility, which I consider a dangerous doctrine. No man has any higher degree of morality than has been taught to him; but he should remember that he has a moral responsibility commensurate with the teachings he has received. Why, if we had no moral responsibility, life would lose all its harmony and become chaos. The per sons who put in practice the best moral thoughts are the most beautiful and respected of all. Moral sponsibility then to the extent that you have been ever whether you have Jeen born a Christian or the lear a Jew, must be carried out in your

is only te, or the string would crush the weak; man rises and trium hover the unlearned. It Ques. Wheeting of the moral virtues that begin? Ans. It comme our responsibility actually

taught by its nd evil, are nees at the time that the child is r it and wents the difference between good trainen it really knows what is good hat is not. Some children under suing and with a higher order of intellisurrounding them, understand this in life, but the period when the moral ity of children begins, is varied by the nd conditions in which they live. ERNOON:—In this mortal life I was a ne word as I understood it. Morality

different ways of action as there are ds 'to receive it. It remains with sound of my voice this wn standard of morality: make it as high as possiain it, for it will be of? hr of temptation. It mes here and takes ism to teach the highest

ll go on to perfect happiness. Spiritualism I but little of, but when I think of the many but fitte of, but when I think of the many vi-the many beautiful impressions I referred I are at my ignorance in not understanding this fore thoroughly. To those that are left who be-long to me I would say, act rightly—be kind and charitable and treat all you come in contact with justly, no matter how ignorant they may be for we are all immortal brothers and sisters.

> My name is MATTHEW FONTAINE, Hempstead, Ark.

Criminal Law in the Light of Spiritualism.

[From the Texas Spiritualist.] Under the above heading MIND AND MATTER, a spiritual paper, published at 713 Sansom street, Philadelphia, by J. M. Roberts, gives, in its issues of September 13th and 20th, an article from the pen of Judge A. G. W. Carter, of Ohio. We desire to call special attention to this article, as timely and well worthy the careful study, not only of every Spiritualist, but of every friend of humanity, a: despecially of one who is called upon to make laws for the government of the citizen. For sixty centuries our criminal laws have been inspired by a spirit of vengeance, and been based upon the idea that society has the right and cught to wreak revenge upon the criminal. That they never have, and never will even tend to the suppression of crime, ought not to be denied by any one who has informed himself upon the subject. It is a fact that will be sustained by all history of crime and the criminal law, that, as the penalties have ameliorated, so has crime decreased. And it seems strange that those whose duty it is to enact our laws, have not yet profited by the lessons of experience that are constantly appealing to them to treat the criminal in such a manner as will reform him, and benefit society, instead of pursuing the same course of vengeance that continually injures society, and hardens and confirms the criminal in his evi

Judge Carter was for four years State's attorney, and for ten years Judge of the Court of Common Pleas in the city of Cincinnati, Ohio, and, as this paper from his pen shows, has given the subject unusual attention, and he is well qualified from this experience to speak intelligently upon this subject, which is of more pressing importance than any other now before the American people. We would earnestly urge our readers to send for the two numbers of the paper referred to, and give his article a thorough and careful reading. MIND AND MATTER, the paper in which this article appears, is an outoken and most worthy champion of the spiritual philosophy, that ought to be in the family of every Spiritualist, and we would urge that when you have seen a copy, you consider the propriety of hecoming a subscriber.

WE clip the following from the Chicago Times of the 11th instant, it being reported as a part of the proceedings in the Circuit Court of Cook Coun-

"ALLEGED BREACH OF CONTRACT.—Almira H. Robinson commenced a suit against Jno. C. Bundy. Mary E. Bundy, Clara M. J. Farsons, Robert B. Farsons, and Lavinia M. Jones, on yesterday, claiming damages to the extent of \$50,000, growing out of an alleged breach of contract. The declartion states that the plaintiff entered into an agree ment during the year 1877, with John C. Bundy, whereby the latter person stipulated to allow her a free use of the columns of the Religio-Philosophical Journal to extol her merits as a spiritualistic medium and physician. In exchange for this privilege she claims to have transferred to the defendants a valuable interest of some State street property and a number of private papers of Stephen S. Jones, the former proprietor of the journal in ques-tion. The plaintiff declares that prior to the year 1877, she managed to work up a lucrative practice as a physician by advertising in the Journal, and would probably have continued to do so, but for the fact that Bundy refused to publish anything respecting her after he had succeeded in gaining consay this although in my trol of the papers and her release of the property. For this failure she histitutes the present action and places her danges at the amount stated. The plaintiff in his suit same before the Proceedings of the Spiritual Association of Texas.

The third annual session of this association met n convention at Rankin's Hall, in the city of Hempstead, Texas, Oct. 30th, at 7 o'clock, P. M. The convention was called to order by the president, Wm. L. Booth.

It was resolved that the association would elect fficers at 11 o'clock on Saturday.

The president then introduced to the audience Mrs. Sarah A. Talbot, the celebrated inspirational speaker of Galveston, Texas, who for more than an hour was listened to by the audience with the most

marked attention and interest. At the morning session, Oct. 31st, Tom. J. Russell, Esq., delivered a scholarly and most instruc-tive address, designed particularly for Spiritualists urging them to greater efforts for the spread of the principles of the spiritual philosophy and calling upon them to form local organizations in every place in the State where as many as half a dozen Spiritualists could be convened. It is believed that this lecture will be of great benefit to the cause in this State in arousing the Spiritualists who heed it to greater efforts for dissemination of the principles

After the lecture by Mr. Russell, Mr. C. T. Booth read a series of letters from a gentleman in Lawrence, Mass., to Col. Wm. L. Booth, detailing the experience of the writer with the spirit R. R. Booth, who was shot and killed in this town, July 30th,

At 3 o'clock, P. M., the convention met and continued the reading of the letters from Massachu-These letters contain most wonderful tests of spirit power. According to the statement of the writer, he has introduced the spirit R. R. Booth to a party who called upon business, who, after talkng with the spirit for ten minutes, took his departure without any suspicion that he had seen and conversed with a spirit from another world. All this occurred in the gentleman's parlor without cabinet or other paraphernalia. The writer states that Booth has frequently passed himself off as a mortal, and that in the day time, but not in the full sun These letters have created great interest in this city where they have been freely read. It was expected that the author would be at this convention, as he had written he would be. But it appears that after he had started to Texas, his wife was taken dangerously ill and he was compelled to return with her, and he will probably not reach here during this meeting. This is a great disappointment to our people, as Dick Booth and Hiram Waller, who are both well known in this community, have promised to show themselves and to address the people in this city in their own voices. The believers in Spiritualism who have seen and examined these letters, believe that this will yet be At 7 o'clock P. M., Mrs. Talbot delivered another

most excellent discourse to a very appreciative au-At 11 o'clock, Saturday, Nov. 1st, the proceedings were opened by the reading of a letter just received by the president from his Massachusetts correspondent, in which the writer expressed regret at his not being present at this convention. This letter was dated Oct. 27th, and stated the fact that his wife was recovering her health under the treatment of a spiritual healer, without the use of any medicine whatever. He says she had so far recovered that he had taken her out for a drive on the day before This shows a great change in his wife, as he had written under date of Oct. 15th, that she had been given up to die by her physician, and could not possibly live for more than a very short time, and as a last and only hope he had consented, at the earnest request of Dick Booth to send to Boston for a healer, who Dick said would cure her. This he had consented to, although he did not believe it would do any good, as her cure under the circum-

stances would be as great a miracle as any recorded The following officers were elected for the ensu ng vear: President—Wm. L. Booth, Hempstead, Texas

Vice-President-Mrs. Sarah J. Painter, Houston

Secretary-Dr. A. M. Attaway, Marlin, Texas. Treasurer—C. T. Booth, Esq., Hempstead, Tex Trustees—Tom. J. Russell, Esq., Beaumont John S. Norton, Brenham; A. C. Whiting, Melissa God; but all what prominently at the time of the murder of Hempstead; Col. S. S. Nichols, Galveston Mrs. A. M. Sloan. Hempstead: Chas. W. Newnam

RTANT ANNOUNCEMENT

Present and Future Subscribers to "MIND AND MATTER." We congratul our subscribers, and those to become such, upon having made arrangements by which we can

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Engraved on Steel by J. A. J. Wilcox from Joseph Johns' Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters." nearing the brink of a fearful cataract shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given Size of sheet, 22 by 28 inches, Engraved surface, about 15 by 20 inches.

"The Curfew Tolls the Knell of Parting Day." This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



CURFEW An Illustration of the first lines in Gray's Elegy. Designed and Painted by Joseph John

Many competent judges consider this The Master Work of that distinguished Artist Medium. In successful combination of Rural Scenery and exalted Poetic sentiment it has certainly never been excelled by brush of American Art. Stein-copied in black and two tints in a high style of that art, by the well known, and Eminent German Artist THEODORE H. LEIBLER. This form of reproduction in art is peculiarly well adapted to this subject-in some respects the best effects are secured by it.

Size of Sheet 22x28 inches. Tinted surface 171x21 inches.

While these pictures interest and fascinate children and youth, they successfully meet the demands of cultured minds, rendering them fit for either the nursery or parlor of the cottage or palace, and the portfolio or gallery of the connoisseur in Art. As these works are of different shapes the painful

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furnish THE DAWNING LIGHT.

as a premium, on the same terms as the "Orphans' Rescue" and "Homeward," to all subscribers to MIND AND MATTER. This beautiful and impressive picture representing the BIRTH PLACE OF MODERN SPIRITUALISM.

in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints,

and then falling over the angel band and the dark clouds beyond. DR. J. WM. VAN NAMEE'S PREMIUM OFFER.

To all raising a club of three subscribers, I will send post paid on receipt of their names from your office, a copy of my volume of Poems, the price of which is seventy-five cents, and my pamphlet, also a photograph likeness of myself taken in London, England, while there during the summer of 1873. To all raising a club of five subscribers, I will send the above, and give them a written examination of character or disease on receipt of lock of hair, name and age.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing Circle every Tuesday evening at 8 o'clock sharp. Persons possessing any mediumistic powers whatever will find them improved by sitting in this circle. Admission, 25 cents. None admitted free.

MRS. W. H. YOUNG—Healing medium will be in Philadelphia, Monday and Wednesday of each week. Hours, 9 a.m. to 3 p.m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, No. 2049 Market st. specialty. Testimonials from the best cluzens can be had on application. Office, No. 2049 Market st. MRS. N. L. FINSON.— Electro Physician; Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 136 North Eleventh street.

MRS. L. S. COLEMAN, 1019 Ogden street Philadelphia. Remarkable cures by Magnetic and Electric Treatment. Chronic cases solicited, to MISS H. LANE.—Electro Magnetic Physician. The Electro Magnetic Physician The Electro Magnetic treatment successfully applied by MISS H. LANE. No. 1131 Mount Vernon street, Philadelphia, or at the residence of patients. Diagnosis and Consultation free. Terms for treatment very reasonable.

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rit life is the aggregated reses of spirits ave ever lived, all combining together to one another. That is the best definition, as spirit, that can give of God. So you will a believer in the Father Son and Holy Combined to the combined to believer in the Father, Son and Holy ve become a Pautheist and must ackr ve become a Paintheist and must acknowledge every one of you here to-day is much a split as you ever will be. There is no salvation—there is no happiness but what you must win it by charity. There is no bliss in the spirit life to be enjoyed like the essence of your own good actions. They will make up all that you, in the grandeur of your spirit, desire. I was a Methodist minister for over fifty years. I died a short time ago in Baltimore. THOMAS B. SARGENT. "All wrong here" (pointing to the medium's

breast). "I went with congestion of the lungs and went early. My mortal life was only about half completed. I do not find that satisfaction over here that I expected, but I come here to-day with a selfish motive, that is to benefit myself. Some how or other all this old mortal condition of pain comes back upon me and makes me weak and I cannot say all I want to say. My relatives and friends will be glad to learn that I have manifested here to-day. But they will not, perhaps, say a word about it, but it will make its mark nevertheless because they are rather prominent in the Orthodox faith. Tell them faith and belief are poor treasures to bring over here; but kindness and a gentle, loving spirit towards all persons are the best recommendations for spirit happiness. It did not take me loug to find this out. There are those here who will get this.

FRANK JONES, Petersburg, Va. "GOOD DAY:-I don't like to say much. I do not believe in antagonizing religious beliefs. I believe in letting every one have their own opinion. So that they act right, morally, it doesn't make much difference about their belief. I went to the spirit life very suddenly. My husband and several other relatives and friends will be glad to hear that nappy. I am happy just as far as farther. I do not like to control a farther. I do not like to control a for a woman; but necessity knows compelled to act the best I make the farther than the formula for a woman; but necessity knows to make the farther than the

The second of the latter of th Denver, Colorado. irit took too much mor-

> I do not like to acknowty. I was such a rabid ma-fi like knowing a man down of like knowing a man down ed about this cuture life. Hard we materialists but still when you at the crammed into you, ou have nothing to ut let it out. I came here to-day, because an friend of mine came here the other week. His friend of wrong. The way you got it was no you got wrong. The way you got it was no you got wrong. friend of mine came her the other week. His me you got wrong, the way you got it was alter E. Hawes. We me and him were old onies in earth-life. If I do use your spiritual onies it does go mor awfully against the grain; and I know I am live, and pretty strong at that it at I know I am live, and pretty strong at that ind getting booke up every day, I find I did not know as much booke up after as I thought I did. That a spirit every live should live and be capable of the contraction of expanding by the intense That a spirit evil, or expanding by the intense either contractit I must confess, I thought it all a force of its snevertheless to use a homely phrase, humbug, of the pudding is in the eating of it,"
> "The prohave another life I intend to make the and sinc life I can do any good for any of you, at

best of although I am a little stubborn and bull-

any tive, although I am a new sach and yet I will help you all I can. head Dr. J. L. York, . Boston, Mass.

Sin: - I had my share of a mortal existenceninety-five years did I live Long enough to get schooled in patience. Nothing can be better for an old man in the latter years of his life than to sit and think. How often I have done so. Thoughts of those whom I once loved—who flitted across my mortal pathway for a little time and then went out so suddenly. It is a sad retrospect to look back and think that you have outlived all those you once loved. A long mortal existence I do not think is to be coveted, because in the spirit I am infinitely more happy. I have rejoined that circle that was broken up here, and with a few accessions more, from this side, it will be completed and

ration mentioned. It appears that she had acquired some interest in property owned by Jones, and which reverted to his heirs, the defendants, at the time of his death. This interest, also, she appears to have turned over without any consideration further than that she should have some space in the paper allotted to her to advertise her merits as a spiritualistic medium and physician.

# KIND WORDS.

L. W. Ford, DuQuoin, Ill., renewing subscription writes: "I never want my paper to stop coming, I prefer it to all others."

Mad. M, J. Phillips, M. D., Bordentown, N. J. writes: "I see that you keep your crucible hot and you are separating the pure matter from the dross; truth from error; and true mediums from the Jesuitical frauds. May you go on with your good work until Spiritualism becomes pure, for truth will rise like the morning sun and go forth to the

Levi Church, Waverly, Ill., writes: "Please send to my address one copy of Parker's Lecture on the Methods of Spirit Influence and Nature of Death, by J. M. Peebles, M. D., and also two back numbers of MIND AND MATTER, to supply the place of two that have been misplaced, the date of one of which I have forgotten, but it contains the spirit communication of R. E. Lee, which I esteem very highly, and which I would not be without for the subscrip tion price of MIND AND MATTER for a year; the other is the last number I received, the date of which is October 25th, for which I enclose fifty cents, and will consider myself fortunate if I can get them replaced so easily. Notwithstanding I live in quite a large village, I do not flatter myself that I shall be able to obtain very many subscribers to (to me) your highly esteemed paper, but as I am a friend to humanity I am bound to try and do all I can in that line. My prayer for you and your paper is God speed the right.

Susan Goodhue Wagner, Fort Seneca, Seneca Co., Ohio, writes: "Appreciating the new departure you have taken from other Spiritual journals, and realizing the magnitude of your work, and the moral heroism that characterizes your efforts in the good cause, receive my heartfelt gratitude, as you have the many to whom I have presented your paper, hoping you may receive practical benefit and reap a bounteous harvest as you deserve. MIND AND MATTER should recommend itself to all intelligent persons. It flashes, and sparkles, and gleams, and ripples over with good things. It comes like a sunbeam on a cloudy day, and electrifies us with its brightness. My children are impatient for its coming. And my husband on leaving home, never considers his outfit complete without a copy and the Voice of Angels (bless the little paper and its houest editor). I noticed in a recent number of your paper a communication from Mehemet Ali, through Mr. Bliss, which coincided exactly with a control I once had, purporting to come through the same spirit and whose identity we thought must be perfect. It was about one year ago. The circle was composed of persons of more than ordinary intelligence, among the number several scientific gentleman, upon whom it seemed to make a deep impression. And although spoken in a foreign language, so earnest were his gestures, so perfect his intonation, and so vehement his manner, that ail seemed spellbound with his utterances, and begged that at some future time he would favor them again. There are many incidents also connected with the "spirit enemies of Spiritualism," that most absorbing and fascinating series, making truth even stranger than fiction, similar to my own. I have frequently during the last three or four years been influenced by eminent Catholic spirits, always presenting their claims to infallibility, and their superiority, and going through all the formula of the church, one in particular I remember, (Sister Angelica) having a controversy with a gen-

tleman one evening until the discussion became

quite animated, each giving their respective opinions, she condemning Spiritualism, and he asking

argued the old points well.

us snake of the hand After the election the president annot death of a brother Spiritualist, John W. D the previous day by the caving in upon him well in which he was at work, and also stated he would be buried at 3 o'clock P. M., Talbot to perform the services according to the r of Spiritualism. At 3 o'clock P. M. the conv tion attended the burial of the deceased brothe a body. The services were most beautiful and pressive and strikingly in contrast with those of orthodox churches.

In the evening another lecture was delivered by Mrs. Talbot. The lecturer never failed to deeply impress and interest her audience, and every led ture is listened to by an increased audience.

Sunday morning at 11 o'clock the association me and listened to another excellent address from Tom. J. Russell on the subject of miracles, after which a series of resolutions were passed tendering the thanks of this body to H. L. Rankin, the pro prietor of the hall; to the Houston & Texas Central Railway for reduced rates granted delegates to the Spiritualists and citizens of Hempstead fo their kindness and hospitality; to the Houston Daily Telegram and Hempstead Daily Courier, for their full and fair report of the proceedings of this convention; and to the editors of the Texa Spiritualist for their efforts to establish a paper i Texas devoted to Spiritualism. When this last resolution was presented C. T. Booth, the associate editor of the Spiritualist spoke a few moments, urging Spiritualists to subscribe for and read spir itual papers more generally than they do; and also appealing to them to cherish and rear into vigorous life this young and as yet feeble advocate of their cause. He declared it to be the purpose of its present editors to publish it so long as the re-

ceipts from subscription paid the actual expenses. At 3 o'clock the Spiritualists, by invitation, assembled at the residences of Wm. L. and C. T. Booth where they spent some hours in social enjoyment and in witnessing the christening by Mrs. Talbot, of Richard Booth Montgomery, infant some of J.D. and Elizabeth Montgomery. This ceremony was new to most present and was very beau-

tiful and impressive. Sunday evening a very large audience greeted the speaker, Mrs. Talbot, and listened to a most beautiful and instructive lecture. She closed her discourse with a most beautiful tribute of thanks in behalf of the association to the president, Col. Booth, for the manner in which he had discharged his duties for the preceeding year; and also to the citizens for their hospitality and the marked respect which they had paid to the lectures. After the close of the lecture many of the members made short and pithy remarks.

The president then closed the convention. The

whole meeting has been characterized by the most perfect harmony and good feeling on the part of the Association and the citizens of Hempstead. Not a bitter word or unkind expression was uttered during the meeting. The broadest charity and toleration was manifested throughout for the religious opinions of everybody. This convention is considered by every Spiritualist present as in every particular a success. And it is believed it will have the effect of giving the cause a new impetus in the state and bringing this philosophy and religion more prominently and properly before the people. The convention was composed of earnest and intelligent men and women who are actuated by a strong desire to elevate and improve the human race, and they will go hence to their homes in various parts of the state with new determination to be better men and women and to do more than they have ever done before to bring to the knowledge of

Sarah M. Ashley, Oswego, Kendall County, Ill. renewing subscription, writes: "I lend my paper where I can find one that will read it. I like it

their friends and neighbors the beautiful and heav-

enly teachings and truths of Spiritualism.—Texas

Dr. D. Ambrose Davis, of Chicago, Ilk, writes: "Our good friends, B. B. Hill and wife, from Springfield, Mass., on their way to California, are she seemed non-plussed and rather vindictive, but argued the old points well.

with us now, and they have much to say in favor of Brother Roberts, who is, surely to them as to me, the right man in the right place.

#### HE WHO DIED AT AZIM SENDS THIS TO COMPORT ALL HIS PRIENDS.

FROM THE ARABIC. Paithful friends, it lies I know, Pale and white and cold as mow, And ye say, "Abdallah's dead!" Weeping at the feet and head. I can see your falling tears; I can hear your sighs and prayers; Yet I smile and whisper this— I am not the thing you kiss; Cease your tears and let it lie; It was mine, it is not I.

Sweet friends, what the women lave. For the last sleep of the grave, Is a hut, which I am quitting; Is a garment no more fitting; Is a cage from which at last, Like a bird my soul hath passed. Love the inmate, not the room— The wearer—not the garb—the plume Of the eagle—not the bars That keep him from those splendid stars.

Loving friend! Be wise and dry, Straightway, every weeping eye; What ye lift upon the bier, Is not worth a single tear. Tis an empty sea shell—one Out of which the pearl has gone: The pearl, the all, the soul, is here

Tis an earthen jar, whose lid Allah sealed, the while it hid That treasure of his treasury; A mind that loved him; let it lie-Lat the shard be earth's once more, Since the gold is in his store.

Allah glorious! Allah good! Now Thy world is understood; Now the long, long wonder ends; Yet we weep, my erring friends, While the man whom ve call dead. In unspoken bliss, instead, Lives and loves you; lost, 'tis true, For the light that shines for you; But in the light ye cannot see Of undisturbed felicity— In a perfect paradise, And a life that never dies.

Farewell, friends; but not farewell: ere I am, ye too, shall dwell; ne before your face worth, a little space. a where I have stepped r why ye wept; there is naught.

fain: w rain:

and power to anything I had ever witnessed, with the single exception of the illuminated form of any spirit daughter at Mrs. Bliss's circle in New York city on the 25th of September last, an account of which appeared, over my own signature, in Mind AND MATTER and the Banner of Light.

I will not stop to give the details of the manifes tations, as, so far as I was concerned, they were preliminary to what was to follow on the next (Tuesday) evening. I soon learned from the controlling spirit and from Carrie's own lips, that I must not go home the next morning, but must stay over, and attend the Tuesday evening seance, for which the spirit band were making great prepara-

Early in the seance I was called up to the cabi-

net, and almost immediately the curtains unfolded, and I stood in the presence of my spirit daughter, richly robed, and all aglow with the beauty and brightness of her character. This is the fourth male time that this bright, beautiful and powerful spirit net. -powerful by virtue of her spirit alliances-has come into my presence in materialized form. Each time she had better command of conditions, and has been able to stay longer, and to express herself more and more demonstratively. This time she talked with me, came out of the cabinet, walked around the seance-room, greeting the sitters. Folding her arms around my neck she gave me a kiss, and then repeating the loving embrace she gave me a second kiss, which she told me "to take to her mother." It was from Carrie's own lips that I learned what was to happen—not in detail, but in substance—on the following evening. Just as she was leaving, having been out of the cabinet several was leaving, having been out of the cabinet several times, she kissed her hand, and as a parting salutation threw me a kiss. Coming again to the curtain opening she beckoned me to her presence, and as it stood by her side she slowly sank out of sight, say in the curtain fearless editor, Mr. J. M. Roberts, "Bless you!" Thus did my dear angule child fur line in the sitters the evidence of the nish to me and all the sitters the evidence of the and retire from mortal life.

We have three children in the cartilless all grown of this informed me that the failure to Philadel-

up to womanhood and manhood, and two children -daughter and son-in spirit life, After Carrie had left, her spirit brother came, as she had told me, and, though he stayed but a short time, the presence was distinct, and the recting between father and son, both on his part and mine, was most cordial and endearing. MANIFESTATIONS AT THE TUESDAY EVENING

There were thirteen sitters at the Tuesday evening msterializing seance, whose names and address will be found at the botton of this communication, each and all of whom can be appealed to for the

SEANCE.

accuracy of the statements that follow.

At quarter past eight o'clock Mr. Gordon came to me with extended hands, which was an invitation from the controlling spirit to go into the cabinet with the medium. I did so; and standing by the medium's side in the darkness, and having hold of one of his hands, I was, after an interval of say five minutes, told that I could go out.

Simultaneously with my exit from the cabinet, and when I had taken but a single step from the door a movement as nearly as possible instantaneous with mine-came a white-robed form, and turning around I saw that it was Carrie greeting me and saluting the circle. She appeared twice, evidently with the command of conditions, which indicated that the triumphant manifestations which had been promised were to follow.

THE ILLUMINATION OF THE CABINET Following this introduction, after a short interval, and while we were singing, the cabinet was illuminated. All of us could see the brilliant interior cabinet illumination. Several times jets or flashes of light seemed to be projected from the cabinet. This illumination continued for five minutes or more, and was evidently the preparatory stages for the concentration upon the spirit form, which immediately followed.

Presently I was summoned to the cabinet, and, as the curtain opened, the spirit form stood in the midst of starry lights, which encircled her; or, perhaps, I will be better understood by saying that she was embowered in a hazy brightness, or star mist, nterspersed with scintillating light. The supernal auty of this scene any language at my command nadequate to describe; but accuracy of descripin this first illuminaton is of less importance. e manifestation was, as Carrie told

abook the folds of her white division of there appeared a broad red border. This may rialization of colors which the spirit said she obtained from the carpet, was produced three times in full view—as were all, or nearly all, the other man festations—of all the sitters.

Mr. La Croix and myself were called up to the cabinet when the door opened and wavere in the presence of two white-robed forms, and a portion of the garments of a third. After w taken our seats, two forms, fall size, came ou and stood n the door of the cabinet in plain sig whole circle. In reply to an inquiry La Croix, the controlling spirit told him that the three forms which had manifested at the same imoment of time, were two of them his daughters and the third was their spirit mother. Passing over many important incidents—the seance lasted nearly three hours—near the close, a

male form, tall and slender, came out of the cabi-This was Mr. Chaddock, the controlling spirit of the Gordon circle. He was dressed in a dark suit and wore a full beard, and was artistically dressed; he was the personation of dignity and power. This form—this grand character whose presence was a benediction—passed up and down the circle, staying out, I should say, very nearly five minutes, talked to us continuously in a loud voice—a voice full of volume and strength. The language in which this spirit addressed us was eloquent in its substance and most impressive in manner, commanding, not only the respect but the admiration of all who heard him. Bowing to the circle and delivering to us a parting benediction of "God bless you," this tall and majestic presence,

we have three children in the earth life, all grown phis. Mr. Bliss informed me that the failure to remanded and manhood and two children hold the Monday evening materializing seance at MIND AND MATTER office, as had been appointed by the spirit guide, was in consequence of his cessary abscence from the city. On the day that my spirit daugnter controlled and delivered the message which is introductory to this communication, he was informed that his mother was ill and he was thus drawn by the most sacred of obligations to her home in New Hampshire. Thus was a most satisfactory explanation given why the Monday evening seance was not held, as appointed, at MIND AND MATTER office. And the facts that I have recorded show that the powerful spirit band, on whose summons I went to

> With only two members of the circle-Mr. and Mrs. Kase—had I any personal acquaintance, and was a great gratification to meet them, but I felt, the heart-throb of ever member of the circle as one after another handed me his or her name and address with authority to publish the list with my

Philadelphia, had resources equal to all emergen-

CHARLES R. MILLER. East New York, Kings Co., N.Y., Nov. 7, 1879. I find that I have through inadvertence failed to ecord two of the names, and I ought not to omit the names of the two Miss Phillips, who accompanied their father, and one of whom, as young as she was, made valuable contributions to the musical

NAMES OF SITTERS AT HENRY C. GORDON'S SPIRIT CIRCLE, TUESDAY EVENING, NOV. 4,

Dr. Phillip De Young, 242 N 5th street; Chas. Miller, East New York, N. Y.; Mr. and Mrs. S. P. Kase, 1601 N. 15th street, Mrs. Hunter, 242 N. 5th street; Thos. Phillips, 732 Morris street; Miss De Lavalette, 446 York avenue; Henry La Croix, of Montreal, now temporarily residing in Philadelphia; Wm. Suydam, 691 N. 13th street. Mary Edel, 1912 Arch street and Cora L. V. Mait land, 242 N. 5th street.

A Voice of no Uncertain Sound.

and competent &

PLYMOUTH, Mass., Oct. 26th, M. S. 32. As I feel very much interested in the cause of Spiritualism, and especially in the phenomenon

those is all and the first than the day of the same is the day of the same is the day is the day of the same is the first than follows the same is then follows the same is the first than the first than

then follows the same The And what is that judge and they might put in the Tolvan ing, and the ass in the lion skin this as figurative. I know that Chris power or spirit force.

Tens of thousands of spirits have appeared. so called dead have been raised, &c., as prophesied; and the Great Day of Judgment (spiritual, of course) has come and all things are being judged. Read the Testament for the rest. Interpret that spiritually, making allowance for the writers of the same, and you will see that this is the time and day spoken of by spirit intelligences. That was a great day when the great medium, Jesus, appeared in Judea; a great spiritual light and power was manifest. But this day is vastly greater; is not con-fined to Palestine, but pervades the whole world. It has come to stay, and conquering and to conquer, until the whole world is filled with the glory of the

Now there has been a general spirit outpouring.

Holy Spirit. There must be great allowance made for the leter of the Bible and Testament accounts; for we do not know how many have put their hands and pens to those so-called accounts. But we must judge spiritual phenomena and things by the principles taught therein, for Spiritualism is always the same. The manifestations of it only differ through differ-

ent mediums or agencies.

I have freed my mind for this time. Now I say, of truth and all the shots in your back will become jewels in your crown of glory. Amen. NATHAN CHURCHILL

Alliance, Ohio, Heard From.

DEAR SIR:-Your valuable paper comes laden vith gems every week. It is the best wide awake spiritualist paper we have. It is truly the medi-ums' friend, and the best friend that mediums ever had in this country. What some of the poor inediums would have done, in the late united efforts of the friends and Jesuits to crush them in their laudable attempts to give to the world the knowledge of immortality, we cannot tell, had not MIND AND MATTER sprung to the front and offered them a strong and mighty arm. The mediums feel that they can trust you, that you are no serpent, that you will never betray them, and that the angel world has raised you up to do the work you are

The late infamous attempt to ruin the Terre Haute mediums is unparalled in history; perhaps no man or fiend ever stooped so low as have the eading conspirators and some of their poodle associates in this subtle, infamous, and diabolica drama. It is time that the true lovers of Spiritual ism, who love the cause, by loving the sacrificing and industrious mediums, shake these suckers and leeches from off the beautiful vine of immortality; for they are clinging to the sacred endrils, that they may sap and thus cause the death of this beautiful growth. They are with us, but they are not of us. Their moral senses degraded, they go through the country sniffing for fraud; but investi gation generally shows that they are about as consistent specimens of humanity as pious old Judah was, when he commanded that his daughter-in-law be burnt for harlotism—see the 38th chapter o Genesis); and David, when he wanted the man put o death because he had stolen sombody's ewe lamb —(see 2d Samuel, 12th chap.)

The only way some people can worship in any

cause, is in their vulgar attempts to injure or break own some one else. They take to fith and slander as though it were their native food, and as though they might have been conceived in iniquity and born in sin. Now Spiritualists, as a rule, take no pleasure in such things they live in purer at-mosphere, in clearer skies, and are engaged in a higher calling. Their work is the work of lovedoing to others as they would be done by; liking up the fallen, reforming the sinful, and lighting up earth's pathway with the glories of heaven. their own good, welfare and prosperity-for their present and future happiness—they should shake off these slandering pests and social plagues into the THE CHELDRENS COLUMN.

BARY BOBOLINK'S GRADLE.

Woven of graces dry and brown, With a sprigof clover here and there, A cozy lining of thistle down, And a feather dropped from a bird in air.— This is the oradle-dainty and fine, Love hides away in the meadow sweet,

Down, deep down, and never a sign To temption near little way ward feet. Down, deep down, in the plossoming grass,

That rustles dreamly all day long, And only the yellow butterflies pass, And the gride pellow outlernies pass,
And the gride pold ber with their hum-drum song
Golden butteroup lean above.
And daisies white with their hum-drum song
Golden this bells nod their love,
And the side sunshine all doth fold:

What wonder young Robolink springs to air!
With fleore of light in his plumage caught,
What wonder his song is a medley rare,
Of air things golden and free and fair, with costacy fraughtl

-Wide Awake, An Army of Monkeys.

"They are coming and will most likely cross the iver by the rocks yelder," observed Rabul.
"They swim it haked. "It is a torrent there."
"Oh, no," answered the Frenchman, "monkeys would rather go into the than water. If they can the attraction that will bridge it."

A NOTEL BRIDGE.

would rather go into the than water. If they can not leap the stream they will bridge it."

Bridge it. And how?"

"Stop a moment and you will see, Captain?

The half-human roles now sounded mear, and we could perceive that the animals were approaching the spot where we lay. Presently they appeared upon the opposite bank, headed by an old, grey chieftain and officered like so many soldiers. They were, as Raoul stated, of the Comadreja, or ring tailed tribe.

ring-tailed tribe.
One, an aide camp, or chief pioneer, perhaps, ran out upon a projecting rock, at if calculating the distance, scampened back and appeared to communicate with the leader. This produced a movement in his troop. Commands were issued and fatigue parties were detailed and marched to the front. Meanwhile several of the Comadreja-engineers no double, ran along the bank, examining the trees on both sides.

At length they all collected around a tall cotton-wood that grew over the narrowest part of the stream and twenty or theirty of them scampered up its trunk. On reaching a high point, the forement ran upon a limb, and taking several turns of his tail around it, slipped off and hung head downwards. The next on the limb, also a stout one, wards. The next on the limb, also a stout one, wards the limb also a stout one also a stout one, wards the limb also a stout one also also a stout one also wards. The next on the limb, also a setout one, climbed down the bedy of the first and whipping his tail tightly around the neck and forearm of the latter, dropped off in his turn and hung head down. The third repeated the manoeuvre upon the second and the fourth upon the third, and so on, until the

and the fourth upon the third, and so on, until the last one upon the string rested his fore paws upon the ground.

The living chain now commenced to swing backwards and forwards like the pendulum of a clock. The motion was an alignment of the scillating curve. See the striking his hands violently on the earth of the oscillating curve. See the others upon the limbs above aided the movement. This continued until the monk.

out of my rodu. He said to be was open so augry. Be Dear, kind, Uncle Jos.—The

Touching Inc.

A little newsboy, attemptin street car the other day, fell un fearfully mangled. As soon called piteously for his mothe was sent at once to bring her to rival she hung over the dying bo

"Mother," he whispered with a pa sold four papers; and—the—money is in With the hand of death upon his brow thought of the suffering child was for the hard-working mother, whose burden he was a ing to lighten when he lost his life.

Dr. J. V. Mansfield-Wonderful Medinmahina

PEORIA, III., Nov. 14, M. S. 32.

Sir I have rectived the scaled letter answere by Er. Peter Kay, a combined, mine, in spirit life. He married my with the letter and answer the answer through Dr. Standal and the letter and and the lett

the answer through Dr. Mandield.

you the letter and an marks regarding tem.
Please publish them to the fill for the same and them to the spiritualist as the same and during a swered by Emma, through D. Mandield. Has family are all orthodox, and they sented out the family are all orthodox, and they sented the to go to chirch. Mr. Letris Bigelow and Underhill's addition to Peoris. It is a triangular piece of land about seven blocks in tree. Such hook has 12 lots, 72 feet fibbt by 171 but don't have seen thing persons who are tall about the fibral as a first out of the same and the sam

two gentlemen who say they know has two gentlemen who say they know has been some writing the above. I have learned young man-spirit, led by Emma Lathronia son of Mrs. Maria C. Labrop, Mr. Lathronia her on ond wife (now the widow). She is out. She

We have been holding circles two h and we have not got a medium that can Hence, the reason I want advice friends. The control said, "They h to you. But they have

day or two, so I will another sealed letter

The following Mansfield, thro

etter, covering a spirit communication—letter and the div communication will explain themselves—from a gentleman who is a well known resident of Philadelphia, but who is an entire stranger to me Though the letter was a surprise, I readily comprehended the significance of the spirit message. 1.ETTERS CONVEYING THE SPIRIT COMMU-

NICATION. "PHILADELPHIA, Oct. 28, 1879. Dear Sir:—I had a sitting with James A. Bliss, this morning at the office of MIND AND MATTER, when the following communication came, which I feel sure I need no apology for forwarding to you.

Yours respectfully, To Chas. R. Miller, Esq."

I omit the name of my friendly correspondent. learning as I did, when in Philadelphia, that he is a gentleman of prominent public and social position ho may not want his name in this connection. brought prominently before the public. THAT MESSAGE FROM CARRIE MILLER TO

HER FATHER. ish to send a message to my dear father My name is Carrie Miller. I am pleased to know that my father recognized me in a materialized form, and it is my desire to again appear before him in my own light in the presence others. My dear father has been obliged to pass through a great deal of trouble and reproach because he dared to speak the truth. No one can tell what joy I felt when father and mother recognized me. It sent a thrill through my being to know they could fully recognize me. It did not need so much the form and feature, as the impression the moment I made my appearance. I have communicawith him very often but never through this

adium. He knows how I love him and mother. war father, I wish to say one word. You will e called to assume a position in the literary in the defence of mediumship and of the t world. Do not shrink, for I am with thee, ad will help thee. I intend to manifest in the cabinet next Monday evening, if conditions are favorable. I wish my dear father could be present. I, sir, am acquainted with your dear friend, (my

spirit guide.) She has assisted me to-day. "I am drawn here to assist in the noble work of defending mediums against the shafts aimed at them. I am interested in this movement and this paper, and would aid him to perform his work. Tell mother dear, I was with her last evening, and I am seeking to make my presence manifest. Uphold dear father in his work. Please send this to Chas. B. Miller, East New York Kings Co." I am thus particular in introducing the topic of this communication, because I know the facts I am about to relate, refer to events in the progress of the great spiritual movement, which are certain to become historical.

Before proceeding with the narrative, which is to follow, I desire to make public and grateful acknowledgement to my unknown Philadelphia correspondent, and to the medium, Mr. James A. Bliss, for the instrumentality of the latter, and the kindness of the former in so promptly placing in my hands the spirit message that brought me to Philadelphia. How reliable must be Mr. Bliss's medial powers, and how perfect the law of spirit control, are made manifest in the following events, of which the spirit communication was the

prophecy?

I reached Philadelphia half past air o'cledy.

Monday evening, though it was all y siven when:
I reached Minto and Matter; allow 713 Samoun street. In leaving home—so exatting are my business engagements—I could only allow myself time to reach the seance room at the sipplinted hour. I found the office closed, and I decided to east on a friend, and return to Minto and Matters dilease. This is also the Risa seance room. Filld so and which is also the Bliss scance room. I did so and waited until nearly half past eight o'clock, when I became attisfied that no seance would be held or that evening.

HENRY C. GORDON'S MONDAY EVENING SPIRIT what invisible power I was at that late hour Milenry C. Gordon's spirit circle, then be to 1 North 13th street, I will not stop to I reached Mr. Gordon's residence a little

clock, and was admitted to the circle-

gave me with a full knowledge of war is the war for the truth; war is the war for the truth; war is incidents is that our angel child gave er the best evidence that could be presented by the spirits of the relief of the spirits. scene ar to her fath xternal life of the reality and beauty of her spirit ome. TRIUMPHANT MANIFESTATION OF SPIRIT POWER

I ought to say that the circle-was so harmonious, and composed of such materials as gave to the spirit band the most favorable conditions for successfu manifestations. The singing was excellent, and was led by Mrs. Cora V. Maidand, an inspirational

In the intervals the interior cabinet illumination continued, and when the controlling spirit again called me to the opening, the coming manifests ion, witnessed by us all, took place. As the curtain slowly opened the spirit form, as

n the first manifestation, stood before us brilliantly lluminated, but now the light was concentrated i a single star or diamond-shaped light on the top of ner head. It seemed to me that the crowning por tion of the head was covered with a richly ornamented cloth or closely fitting cap from the convex of which was, or there appeared to be, a slightly aised projection, and at the point a substance (not flame) of exceeding beauty and brightness illumined, not only the spirit form, but the immediate surroundings.

There was no covering to the crowning portion of the forehead, as the hair was visible and conspicuous. The light—the luminous object—was, should say, not larger than one-third of an inch ut, to this spirit light, there was no pulsa-

on or flickering, but a steady brilliant glow.

For a more accurate comprehension of this maniestation it should be kept in mind that I am not describing any light, the product of , materialized substances, but the expression of the reality of the spirit's character or sphere, which, at the will of the spirif, mainifests itself in the star mists of the first iliumination, or in the intense brightness and concentrated light of the second, or culminating

In regular succession each sitter was called up to he cabinet, directly in front of the spirit form. This time the attitude was changed, and the spirit stood erect and motionless as a statue, but with a presence of reverance and stateliness, that was most mpressive; the right arm and hand, with unfolded orefinger pointed heavenward, and upon this ngel form standing for full ten minutes in the oright illumination of its own spirit sphere, we were all permitted to gaze, wonder and admiret rom the first cabinet illumination to the close of he crowning form illumination, the manifestations (illuminations) were continuous and lasted, I think, was twenty minutes.

In a few seconds the cabinet door opened and the bright angel presence again appeared, full formed, ichly robed in white, with the diamond or starlight shining as before. As she left the cabinet, tepping out into the seance room, the light disappeared, and we had thereafter Carrie Miller in materialized form, promenading up and down the circle, giving and receiving greetings and saluta-tions from the sitters. Taking my arm, we walked wound the room, when she desired me to sit my chair in the centre of the circle; I did so, when she gave me a most loving embrace. Standing directly by my side, she sauk graffically down, so that there was no form left below the arms. Suddenly arresting the dematerialization, the form again rose o full proportions, the upward movement being ecompanied by a rapid waving motion of the ight hand. Carrie was with us outside of the

abinet ten minutes or more. OTHER MANIFESTATIONS.

A description of the manifestations that followed

condon's monday evening spinit circle. The finding financial reference to what followed the state of the subject of a great expension of the subject of a great expension of the subject of a great expension. The subject of a great expension of the subject of a great expension of the subject of a great expension of the subject of a great expension. The subject of a great expension of the subject of a great expension. The subject of a great expension of the subject of a great basis of the subject of a great expension of the subject of a great basis of the subject of a great subject of

battle with you, not re with a full knowledge of mediums, by whom and through whom they om-municate with the inhabitants of earth. If it was not for them we should be in total ignorance of

spiritual world and the holy land. Now you are charged with the defence of the holy land. The battle ground is here on the earth.

The great dragon and his angels (dark ones), Jesuitism, and Bundyism, will fight against the hosts of the spirit world—the children of light; and the will draw in or down-many of the stars of Spiritualism—editors, writers, speakers, and their followers—self-righteous, selfish, untruthful, and materialists. I suppose you are aware of all this and more. Whilst you are pressing the enemy hard, and storming their works, you will get shots from the rear, from those you supposed your friends and from the very ones that you have aided and defended in times past, even by those that carry the 'olive branch of peace." and wave the banner of spiritual light. They will aid the enemy directly or indirectly, and many will go with them for a sea-

and highest in spirit power, and wisest also of the spirit world. The editorial in the Olive Branch for October seems to give credence to Bundyism—fifteen colamns of treachery—and says: "If we have impostors in our ranks, let them be held up to the world in their true light." Now suppose those mediums and Dr. Pence and all other materializing mediums were found to be truthful, innocent and would the editor defend them? again, if it should be proved that Bundy and Company were traitors and perfidious liars, would he publish it? This would determine whose side he was on. Would he show up to the world their treachery? For one side or the other should be held up to the scorn of all truth-loving people-never mind about the world. Which now looks

son, but be not dismayed for your directors are many

the most truthful or reasonable? Again he says: "Spiritualism is not dependen on materialization for growth." There is just where you join Bundy, and there is where you join priestcraft and Jesuitism, Mr. Editor of the Olive Branch. To be sure, materialization is not the whole of Spiritualism; but materialization is the key-stone in the arch of spiritual of the nomena, that arches over the chasm between the material earth! and the spiritual and holy hand-between material ism and Spiritualism-between death and life; that arches over the chasm between mortalityand immor tality, between hope and fear, between truth and knowledge, between darkness and light, between Spiritualism and creedism and dogmatism. And that is just what the matter is with Jesuitism; Bundyism priestcraft and materialism. Because when mate rialism prevails in the knowledge and minds of the generally, and the spirits preach and teach people generally, that settles the matter; and this war

dread.

Who is on the Lord's side? The Lord of Trath, the Great Spirit, the Divine Spirit a fich is absolute truth and spiritual light. The reat dragon is Lord, serve that; if the Divine it is Food serve it.

It is strange that the editors of the three Branch and the Banner of Light lead one; to Bundyism. Both papers I value, yet I have something against both editors. Collar and Right are life sometone.

both editors. Colby and Rich are like soapstoneno grit; not enough to defend their position as progressive and aggressive Spiritualitis. You told awhile ago that the spirit of Loyola threatened to kill you. Perhaps he is in the spirit of the proxy, through his influence over the spirit of the proxy. you through the thick I the tagen Bundy; he should in the face constinct They the the enemies would take more time than I can devote to the subject, though so important and demonstrative were they that they richly deserve a record and publicity. I very much regret that I can make only brief and incidental reference to what followed the illuminating branifestation.

Mr. Henry La Croix, of Montreal, now toward the latest and latest and the lat

Immediately upon the election of Dr. Booth controlled the medium and greeted through the mediumship of Mrs. a reputation as a trance and terminal so that a the success. Mile and the transfer of the success of the succes

er tests are fine, and frequently, to the skeptic, very convincing. We give a seance every Monday evening in the parlors of the Institute, to about 40 persons, most of nem patients. The manifestations are generally good, and the tests, in many instances, said to be excellent. In addition to the spiritual work itself. we find the seances prove excellent social entertain

Our Institute is well-filled with sick and suffer ing, and in the work of healing I am busily engaged day and night. I am treating hundreds of patients -patients all over the country, some in your cityand every morning I can tell how any of the pa-tients have rested the night before, the same as if I had stood by their bedside and watched over

You shall hear from me again in a few days when I will send another list of subscribers to help in aiding your noble and honorable efforts. Sincerely yours,

Heed this Undoubtedly True Warning. The real deleterious nature of tobacco is not known by its consumers. Its poison is so diffusive, aithough it always gives warning by its oder of its presence, which is disgusting and sickening to a sensitive person, and often produces convulsions in children and mediums, which terminate in death. Tobacco is a virulent narcotic poison and it has obtained so great an ascendency over millions of per sons who, although they use it constantly know nothing and believe less of the pain and poison they inflict upon innocent and temperate persons. who are obliged, either in public conveyances or on business matters, to come in contact with them When a man has formed the habit of using tobacco he has relinguished his will power, that very power by which all the faculties of his mind are governed and he is a slave to a poison that diffuses itself through his body and all its surroundings, and is again absorbed by his wife and children in the form of nicotine, which is the most virulent of all

Many persons shoke in their houses and some smoke and chey in bed, consequently the house and furniture and clothing become saturated with nicotine, and when the wife and children have absorbed it in a certain quantity it is as sure to produce death as sewer gas, and just as unconsciously becomes absorbed.

Nearly every one has bereditary tendencies to lisesse, and wherever these exist, whether scrofuous, consumptive or neuralgic, any weakness or tendency to disease which they may have in their system, this nicotine lays hold of and its culminanon is death. Every person has a magnetic atmos-phere, which extends from two to four feet from heir bodies, and if their magnetic atmosphere is oisoned by tobacco that poison is taken into the ystem of persons they associate with, and the second effect of that poison is more deleterious than the first, and it is only a question of time when the anconscious victim will succumb to disease and death without the man or his victim, having any knowledge of the cause.

Even many professional men do not understand the deleterious effects of nicotine. There was a dentist that put it in the teeth of a man that had used tobacco for thirty years, and in less than half an hour afterward this man fell on the sidewalk and remained insensible four hours before he was restored to conscionsness. The temperance movement is aware of the dele-

torious effects of alcohol-because they are so very apparent; but the great red ribbin movement is

Jo staded electric side. Here, after two side opposite side. himb and held fast cure the sid so watch the quizzical expressions of the country to watch the country to watch the quizzical expressions of the country to watch the country the country to watch the country to watch the country to watch the country to watch the country the country to watch the country to watch the country the country to watch the country to watch the country the country to watch the country to watch the country the country to watch the country the country the country tha doithy just as the culture tenances along that living chain.

The troops were now on the other side, but how were the animals forming the bridge to get themselves over? This was the question that suggested itself. Manifestly by number one letting go his sail. But then the point on the other side was much lower down, and number one, with half a doz-n of his neighbors, would be dashed against the opposite bank or soused in the water,

Here, then, was a problem, and we waited with some curiosity for its solution. It was soon solved, A monkey was now seen attaching his tail to the lowest on the bridge, another girded him in a similar manner, and another, and so on until a dozen or more were added to the string. These last were all powerful fellows, and running up to a high limb, they lifted the bridge into a position almost

horizontal.

Then a scream from the last monkey of the new formation warned the tail end that all was ready, and the next moment the whole chain was swung over and landed sately on the opposite bank. The lowermost link now dropped lightly off like a melting candle, while the higher ones immed to the branches and came down by the trunk. The whole troop then scampered on into the woods and disappeared.—[Adventures in Maxico by Lieut M. Reid. formation warned the tail end that all was ready,

Fan and Her Puppies.

"Hi!" What's all this rumpus in my room? said Uncle Joe, rising from his chair and listening. There was a scurrying about and pattering of feet and knocking over things in Uncle Joe's room.

and no mistake.

"It's Fan and her purples, I'll bet a dollar!" and off went Uncle Joe, we following. Sure enough, there was Fan and her two babies, fat, roly-poly little fellows, as full of life and fun as could be. and no mistake. from had the handle of Uncle Joe's whip in her mouth, and her two puppies were trying to get it away from her, tugging at the lash, and fusting and growling, while she held her head high and looked

growling, while she held her head high and looked down upon them at happy and proud as any mother in the land.

"Well, you are a beauty, Fan!" said Uncle Joe, kindly, "and your them are the nicest young dogs in the world, but I said have you here for all that nor let you chew and or gull to pieces my new riding whip. Here give me that whig.

But Fan didn't see that whig for her and her puppies, and they were having lots of fun. So the puppies, and they were having lots of fun. So the pounded away to the other side of the room, dragging her fat little basics with her, who held on, sticking their feet in the carpet, pullings back, and doing all the make believe growling they could. It was a pretty sight Fan was a mandsome and graceful and happy, so full of life and freedom.

Over went a chair, down, fell Uncle Joe's cane, off went a book from that able, as Fan struck it in a bound across the room. Things were getting

a bound across the room. Things were getting serious. "Hi! hi! hi!" cried Uncle Joe, while we laughed and shouted; and after Fan he went, catching hold of the whip and taking it away from her by main strength. The puppies tugged awhile at the lash,

but had to let go.

Then they made a dash for Uncle Joe's legs and caught in his trousers, and bit and pulled him in a jully way that made us children laugh and scream till we almost cried. "It's all very fine fun for you and the dogs," said Uncle Joe, "but it can't go on in my room. Here, Fan! Out with you!" And he opened the door

and pointed to the entry. But Fan looked at her puppies and then at Uncle

Te Bon Roberts, Esq.:

copalian. Her friends a manage from Spiritualism, she will specify a manage from Spiritualism, she will specify a manage from the parties communities other lady who says, the Bebb, now in udw believes, yea, she knows the passed over cate." We think she is Mrs. It many years spirit life, not knowing her father. We have the passed over the passed ove

one control."
I have two new subscr

100

er the following questions Do you see any mediumship in me q we can use to forward the cause see any persons that you wen

Would you like reline and Henry to sit to 3d. Please to adv us as to our propertywhether to sell it or in crove it—and what kind of a building you would advise, if you want us to improve it, or whether you would advise us to let t lay idle some time longer. Also about our Wash

ington street property.

4th. Please to advise us as to my healing power. How to improve it. Or would you rather have me let the healing power alone?

5th. Please to send us some advice that you would like us to follow, and name the leader

our band of spirits? To our dear children. We would like to hear from you's and have you send us word what you would like us to do. We want some way of communicating with you at our home, through our own mediumship, if you can. If you cannot comnunicate through us, please give us the next best

way to hear from you?
Thes G. Black have you a word for your mother?
Peter Kay, send your advise to Eveline and Will our Noble Band of Spirits please to express

hemselves and oblige, Yours, PETER OGDEN, ELIZABETH OGDEN.

Dr. Mansfield wrote to the above sealed letter as follows: "In the absence of those (your parents) called for come to respond as best I can. 41. We do see in you both mediumistic power which, with proper cultivation, might be developed

othat extent that would allow you to have com-

multication independent of other mediumship. But

If Eveline would give the subject that attention it deserves, or that she might do, she could be reliably developed and be of much comfort to you and Henry, and others about you. Tell her so from "2. Fought not to advise about your unoccupied real estate. You pught to yet if I am permitted

it awhile longer.

nearly broken and successful walne within the next t 3. So far as your givi to heating the sick that you, you it is two right to its sure if not the earth your credit here. "4. The name of the leader

Band, now, is John Mason Good We see no one better good medium than veline subject the attention it "T, G. B. is not present is often with his dear n of earth.

"We have much time to say it at o Emma Lathrop. Peoria, was her dear a young man-spirit young man says: "Tell my mother,

topped. Here comes the old county clerk, low. He says: "Tell Ogden to say recollect him, he lives, most assuredly Here comes another spirit lady who Myron. Marilla now believes-yea she

spirits communicate. To Peter and Elizabeth Ogden, October 31, 1879.

A. J. Smith, Marrinette, Wis., forwardi scription writes; "I am glad there is so

Joseph Moyer, 18 James street, Syracuse, N. T. forwarding subscription writes: "I like your paper very much, I have taken the R.-P. Journal, for a long time, but it has too much of the Torre Transaction." tter all the time to suit me."

PETE